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CAMPBELL & ABBOTT

HENRY FROWDE, M.A.

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SOPHOCLES

IN SINGLE PLAYS

FOR THE USE OF SCHOOLS

EDITED

WITH INTRODUCTIONS AND ENGLISH NOTES

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PREFACE.

THE present edition of the plays of Sophocles has been compiled from the larger edition of the Plays and Fragments published by Prof. Campbell[1], with such alterations and additions as seemed necessary to adapt the work for use in schools.

The text is almost identical in the two editions, and the same marks are used. A departure from MS. authority is distinguished by an asterisk, and a word or phrase which, though retained from the MSS., is almost certainly corrupt, is distinguished by an obelus.

In the notes, the critical part of the larger edition bearing on the text has been omitted. Here and there, it is true, various readings have been given, but no attempt is made to present a connected account of the text. And little or nothing is said about the metres. Whatever light may have been thrown on Greek music and metre by recent researches in Germany, the results have not been such that they can

[1] *Sophocles.* By Prof. Campbell. Clarendon Press, 1879-81.

with any advantage be embodied in an English School Edition[1].

In the illustration of grammatical constructions the smaller edition is sometimes more full than the larger. It is obvious that knowledge which may be presumed in an older reader can be profitably enough imparted to one who is reading Sophocles for the first time, and reading him principally with a view to improve his knowledge of Greek. But, in order to save space, references are sometimes given to grammatical works, especially to Professor Goodwin's 'Moods and Tenses.' In the larger edition the most important facts of the language of Sophocles have been collected, analysed, and arranged, in an introductory essay: in this edition the matter of that essay has been embodied in the notes on various passages. This change seemed necessary in a work which is intended to facilitate the reading of the author without aiming at a general criticism of his language. But a use of the indices will enable any one who wishes to construct for himself a fair conspectus of the leading features in the style of Sophocles.

It will be observed that in many passages more than one rendering is given, and it may perhaps be thought that such alternatives are merely a confession of ignorance. But although it is true that the writer's meaning is one and one only, it is often scarcely possible to express this, even when

[1] Brambach has published 'Die Sophocleischen Gesänge für den Schulgebrauch metrisch erklärt.' Leipzig, 1870.

perceived, by a single English version, and there are some passages in which the grounds of interpretation are so nicely balanced, that the charge of ignorance would rather be applicable to a dogmatic rendering. Beyond doubt, many passages admit grammatically of two interpretations, either of which is possible in the context in which the words occur. There may be a preference in favour of one or the other, but to exclude either would mark this preference too strongly. Moreover in a work of joint authorship there will necessarily be some difference of opinion; and although there are but few passages over which the editors have felt themselves to differ seriously, this should be noticed as another cause of the alternative renderings.

The lines of the plays are quoted according to the notation of Dindorf, which is now almost universally adopted. The numbering of the fragments is that of Nauck, in his 'Tragicorum Graecorum Fragmenta.'

Though the present edition has been compiled mainly from the larger work, the notes of other scholars have of course been consulted. The most useful commentaries in German are those of Schneidewin-Nauck, Gustav Wolff, and Wecklein. Of those with Latin notes the most important are the editions by Hermann, Dindorf, and Wunder, to which perhaps Linwood's should be added, though most readers will regret that so able a scholar did not give the world a more elaborate work. The chief English editions have also been consulted. It is needless to enumerate them, and it would be out of place to criticise them here.

Some pains have been taken to make the introductory analyses, prefixed to the notes, a real help to the young reader in mastering the structure and the leading motives of each play. But for further information on these points the student is referred to the Introductions in the larger edition.

The notes on this play marked R. E. are taken from some manuscript notes by Mr. Robinson Ellis, of Trinity College, of which he kindly allowed us to make use.

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.
ΑΝΤΙΓΟΝΗ.
ΞΕΝΟΣ Ἀθηναῖος.
ΧΟΡΟΣ Ἀττικῶν γερόντων.
ΙΣΜΗΝΗ.
ΘΗΣΕΥΣ.
ΚΡΕΩΝ.
ΠΟΛΥΝΕΙΚΗΣ.
ΑΓΓΕΛΟΣ.

ΟΙΔΙΠΟΥΣ.

ΤΕ̄ΚΝΟΝ τυφλοῦ γέροντος Ἀντιγόνη, τίνας
χώρους ἀφίγμεθ', ἢ τίνων ἀνδρῶν πόλιν;
τίς τὸν πλανήτην Οἰδίπουν καθ' ἡμέραν
τὴν νῦν σπανιστοῖς δέξεται δωρήμασιν
σμικρὸν μὲν ἐξαιτοῦντα, τοῦ *σμικροῦ δ' ἔτι
μεῖον φέροντα, καὶ τόδ' ἐξαρκοῦν ἐμοί.
στέργειν γὰρ αἱ πάθαι με χὠ χρόνος ξυνὼν
μακρὸς διδάσκει καὶ τὸ γενναῖον τρίτον.
ἀλλ', ὦ τέκνον, *θάκησιν εἴ τινα βλέπεις,
ἢ πρὸς βεβήλοις ἢ πρὸς ἄλσεσιν θεῶν,
στῆσόν με κἀξίδρυσον, ὡς πυθοίμεθα
ὅπου ποτ' ἐσμέν. μανθάνειν γὰρ ἥκομεν
ξένοι πρὸς ἀστῶν, ἃν *δ' ἀκούσωμεν τελεῖν.

ΑΝΤΙΓΟΝΗ.

πάτερ ταλαίπωρ' Οἰδίπους, πύργοι μὲν οἵ
πόλιν στέγουσιν, ὡς ἀπ' ὀμμάτων, πρόσω·
χῶρος δ' ὅδ' ἱρός, ὡς ἀπεικάσαι, βρύων
δάφνης, ἐλαίας, ἀμπέλου· πυκνόπτεροι δ'
εἴσω κατ' αὐτὸν εὐστομοῦσ' ἀηδόνες.
οὗ κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου·
μακρὰν γὰρ ὡς γέροντι προὐστάλης ὁδόν.
ΟΙ. κάθιζε νύν με καὶ φύλασσε τὸν τυφλόν.
ΑΝ. χρόνου μὲν οὕνεκ' οὐ μαθεῖν με δεῖ τόδε.
ΟΙ. ἔχεις διδάξαι δή μ' ὅποι καθέσταμεν;
ΑΝ. τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ χῶρον οὔ.
ΟΙ. πᾶς γάρ τις ηὔδα τοῦτο *γ' ἡμὶν ἐμπόρων.
ΑΝ. ἀλλ' ὅστις ὁ τόπος ἦ μάθω μολοῦσά ποι;

ΟΙ. ναὶ, τέκνον, εἴπερ ἐστί γ' ἐξοικήσιμος.
ΑΝ. ἀλλ' ἐστὶ μὴν οἰκητός. οἶομαι δὲ δεῖν
οὐδέν· πέλας γὰρ ἄνδρα τόνδε νῷν ὁρῶ.
ΟΙ. ἦ δεῦρο *προσστείχοντα κἀξορμώμενον;
ΑΝ. καὶ δὴ μὲν οὖν παρόντα· χὥ τι σοι λέγειν
εὔκαιρόν ἐστιν, ἔννεφ', ὡς ἀνὴρ ὅδε.
ΟΙ. ὦ ξεῖν', ἀκούων τῆσδε τῆς ὑπέρ τ' ἐμοῦ
αὐτῆς θ' ὁρώσης οὕνεχ' ἡμὶν αἴσιος
σκοπὸς προσήκεις †τῶν ἀδηλοῦμεν φράσαι,

ΞΕΝΟΣ.

πρὶν νυν τὰ πλείον' ἱστορεῖν, ἐκ τῆσδ' ἕδρας
ἔξελθ'· ἔχεις γὰρ χῶρον οὐχ ἁγνὸν πατεῖν.
ΟΙ. τίς δ' ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;
ΞΕ. ἄθικτος οὐδ' οἰκητός. αἱ γὰρ ἔμφοβοι
θεαί σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι.
ΟΙ. τίνων τὸ σεμνὸν ὄνομ' ἂν εὐξαίμην κλύων;
ΞΕ. τὰς πάνθ' ὁρώσας Εὐμενίδας ὅ γ' ἐνθάδ' *ἂν
εἴποι λεώς νιν· ἄλλα δ' ἀλλαχοῦ καλά.
ΟΙ. ἀλλ' ἵλεῳ μὲν *τὸν ἱκέτην δεξαίατο,
*ὡς οὐχ ἕδρας γῆς τῆσδ' ἂν ἐξέλθοιμ' ἔτι.
ΞΕ. τί δ' ἐστὶ τοῦτο; ΟΙ. ξυμφορᾶς ξύνθημ' ἐμῆς.
ΞΕ. ἀλλ' οὐδὲ μέντοι τοὐξανιστάναι πόλεως
δίχ' ἐστὶ θάρσος, πρὶν γ' ἂν ἐνδείξω τί δρῶ.
ΟΙ. πρός νυν θεῶν, ὦ ξεῖνε, μή μ' ἀτιμάσῃς,
τοιόνδ' ἀλήτην, ὧν σε προστρέπω φράσαι.
ΞΕ. σήμαινε, κοὐκ ἄτιμος ἔκ γ' ἐμοῦ φανεῖ.
ΟΙ. τίς ἔσθ' ὁ χῶρος δῆτ' ἐν ᾧ βεβήκαμεν;
ΞΕ. ὅσ' οἶδα κἀγὼ πάντ' ἐπιστήσει κλύων.
χῶρος μὲν ἱρὸς πᾶς ὅδ' ἔστ'· ἔχει δέ νιν
σεμνὸς Ποσειδῶν· ἐν δ' ὁ πυρφόρος θεὸς
Τιτὰν Προμηθεύς· ὃν δ' ἐπιστείβεις τόπον
χθονὸς καλεῖται τῆσδε χαλκόπους *ὁδός
ἔρεισμ' Ἀθηνῶν· οἱ δὲ πλησίοι γύαι
τόνδ' ἱππότην Κολωνὸν εὔχονται σφίσιν

ἀρχηγὸν εἶναι, καὶ φέρουσι τοὔνομα
τὸ τοῦδε κοινὸν πάντες ὠνομασμένοι.
τοιαῦτά σοι ταῦτ' ἐστίν, ὦ ξέν', οὐ λόγοις
τιμώμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον.

ΟΙ. ἦ γάρ τινες ναίουσι τούσδε τοὺς τόπους;

ΞΕ. καὶ κάρτα, τοῦδε τοῦ θεοῦ γ' ἐπώνυμοι.

ΟΙ. ἄρχει τις αὐτῶν, ἢ 'πὶ τῷ πλήθει λόγος;

ΞΕ. ἐκ τοῦ κατ' ἄστυ βασιλέως τάδ' ἄρχεται.

ΟΙ. οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ;

ΞΕ. Θησεὺς καλεῖται, τοῦ πρὶν Αἰγέως τόκος.

ΟΙ. ἆρ' ἂν τις αὐτῷ πομπὸς ἐξ ὑμῶν μόλοι;

ΞΕ. ὡς πρὸς τί, λέξων ἢ καταρτύσων, μόλοι;

ΟΙ. ὡς ἂν προσαρκῶν μικρὰ κερδάνῃ μέγα.

ΞΕ. καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις;

ΟΙ. ὅσ' ἂν λέγωμεν, πάνθ' ὁρῶντα λέξομεν.

ΞΕ. οἶσθ', ὦ ξέν', ὡς νῦν μὴ σφαλῇς; ἐπείπερ εἶ
γενναῖος, ὡς ἰδόντι, πλὴν τοῦ δαίμονος.
αὐτοῦ μέν', οὗπερ κἀφάνης, ἕως ἐγὼ
τοῖσδ' ἐνθάδ' αὐτοῦ μὴ κατ' ἄστυ δημόταις
λέξω τάδ' ἐλθών. οἵδε γὰρ κρινοῦσί *τοι
ἢ χρή σε μίμνειν, ἢ πορεύεσθαι πάλιν.

ΟΙ. ὦ τέκνον, ἦ βέβηκεν ἡμὶν ὁ ξένος;

ΑΝ. βέβηκεν, ὥστε πᾶν ἐν ἡσύχῳ, πάτερ,
ἔξεστι φωνεῖν, ὡς ἐμοῦ μόνης πέλας.

ΟΙ. ὦ πότνιαι δεινῶπες, εὖτε νῦν ἕδρας
πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγώ,
Φοίβῳ τε κἀμοὶ μὴ γένησθ' ἀγνώμονες,
ὅς μοι, τὰ πολλ' ἐκεῖν' ὅτ' ἐξέχρη κακά,
ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ,
ἐλθόντι χώραν τερμίαν, ὅπου θεῶν
σεμνῶν ἕδραν λάβοιμι καὶ ξενόστασιν,
ἐνταῦθα κάμψειν τὸν ταλαίπωρον βίον,
κέρδη μὲν οἰκήσαντα τοῖς δεδεγμένοις,
ἄτην δὲ τοῖς πέμψασιν, οἵ μ' ἀπήλασαν·

σημεῖα δ' ἦξειν τῶνδέ μοι παρηγγύα,
ἢ σεισμόν, ἢ βροντήν τιν', ἢ Διὸς σέλας. 95
ἔγνωκα μέν νυν ὥς με τήνδε τὴν ὁδὸν
οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν πτερὸν
ἐξήγαγ' εἰς τόδ' ἄλσος. οὐ γὰρ ἄν ποτε
πρώταισιν *ὑμῖν ἀντέκυρσ' ὁδοιπορῶν,
νήφων ἀοίνοις, κἀπὶ σεμνὸν ἑζόμην 100
βάθρον τόδ' ἀσκέπαρνον. ἀλλά μοι, θεαί,
βίου κατ' ὀμφὰς τὰς Ἀπόλλωνος δότε
πέρασιν ἤδη καὶ καταστροφήν τινα,
εἰ μὴ δοκῶ τι μειόνως ἔχειν ἀεὶ
μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν. 105
ἴτ', ὦ γλυκεῖαι παῖδες ἀρχαίου Σκότου,
ἴτ', ὦ μεγίστης Παλλάδος καλούμεναι
πασῶν Ἀθῆναι τιμιωτάτη πόλις,
οἰκτείρατ' ἀνδρὸς Οἰδίπου τόδ' ἄθλιον
εἴδωλον· οὐ γὰρ δὴ τό γ' ἀρχαῖον δέμας. 110
ΑΝ. σίγα. πορεύονται γὰρ οἵδε δή τινες
χρόνῳ παλαιοί, σῆς ἕδρας ἐπίσκοποι.
ΟΙ. σιγήσομαί τε καὶ σύ μ' ἐξ ὁδοῦ πόδα
κρύψον κατ' ἄλσος, τῶνδ' ἕως ἂν ἐκμάθω
τίνας λόγους ἐροῦσιν. ἐν γὰρ τῷ μαθεῖν 115
ἔνεστιν ἡ λάβεια τῶν ποιουμένων.

ΧΟΡΟΣ.

στρ. ὅρα. τίς ἆρ' ἦν; ποῦ ναίει; 117
ποῦ κυρεῖ ἐκτόπιος συθεὶς ὁ πάντων
ὁ πάντων ἀκορέστατος; 120
*προσπεύθου, λεῦσσέ νιν,
προσδέρκου πανταχῆ*.
πλανάτας πλανάτας τις ὁ πρέσβυς, οὐδ'
*ἔγχωρος· προσέβα γὰρ οὐκ 125
ἄν ποτ' ἀστιβὲς ἄλσος ἐς
τᾶνδ' ἀμαιμακετᾶν κορᾶν,
ἃς τρέμομεν λέγειν,

καὶ παραμειβόμεσθ' ἀδέρκτως,
ἀφώνως, ἀλόγως τὸ τᾶς
εὐφήμου στόμα φροντίδος
ἴέντες· τὰ δὲ νῦν τιν' ἥκειν
λόγος οὐδὲν ἄζονθ',
ὃν ἐγὼ λεύσσων περὶ πᾶν οὔπω
δύναμαι τέμενος
γνῶναι ποῦ μοί ποτε ναίει.
ΟΙ. ὅδ' ἐκεῖνος ἐγώ· φωνῇ γὰρ ὁρῶ,
τὸ φατιζόμενον.
ΧΟ. ἰὼ ἰώ,
δεινὸς μὲν ὁρᾶν, δεινὸς δὲ κλύειν.
ΟΙ. μή μ', ἱκετεύω, προσίδητ' ἄνομον.
ΧΟ. Ζεῦ ἀλεξῆτορ, τίς ποθ' ὁ πρέσβυς;
ΟΙ. οὐ πάνυ μοίρας εὐδαιμονίσαι
πρώτης, ὦ τῆσδ' ἔφοροι χώρας.
δηλῶ δ'· οὐ γὰρ ἂν ὧδ' ἀλλοτρίοις
ὄμμασιν εἶρπον
κἀπὶ σμικροῖς μέγας ὥρμουν.
ΧΟ. ἀντ. ἔ ἔ, ἀλαῶν ὀμμάτων
ἆρα καὶ ἦσθα φυτάλμιος, δυσαίων;
μακραίων *τις, ἐπεικάσαι.
ἀλλ' οὐ μὰν ἔν γ' ἐμοὶ
προσθήσεις τάσδ' ἀράς.
περᾷς γὰρ
περᾷς· ἀλλ' ἵνα τῷδ' ἐν ἀ-
φθέγκτῳ μὴ *προπέσῃς νάπει
ποιάεντι, κάθυδρος οὗ
κρατὴρ μειλιχίων ποτῶν
ῥεύματι συντρέχει,
τῶν, ξένε πάμμορ', εὖ φύλαξαι·
μετάσταθ', ἀπόβαθι. πολ-
λὰ κέλευθος ἐρατύει·
κλύεις, ὦ πολύμοχθ' ἀλᾶτα;

λόγον εἴ τιν' ἔχεις
πρὸς ἐμὰν λέσχαν, ἀβάτων ἀποβάς,
ἵνα πᾶσι νόμος,
φώνει· πρόσθεν δ' ἀπερύκου.
ΟΙ. θύγατερ, ποῖ τις φροντίδος ἔλθοι;
ΑΝ. ὦ πάτερ, ἀστοῖς ἴσα χρὴ μελετᾶν,
εἴκοντας ἃ δεῖ κοὐκ ἄκοντας.
ΟΙ. πρόσθιγέ νύν μου. ΑΝ. ψαύω καὶ δή.
ΟΙ. ὦ *ξεῖνοι, μὴ δῆτ' ἀδικηθῶ
σοὶ πιστεύσας καὶ μεταναστάς.
ΧΟ. οὔ τοι μήποτέ σ' ἐκ τῶνδ' ἑδράνων,
ὦ γέρον, ἄκοντά τις ἄξει.
ΟΙ. στρ. ἔτ' οὖν; [ἔτι προβῶ;] ΧΟ. ἐπίβαινε *πόρσω.
ΟΙ. ἔτι; ΧΟ. *προβίβαζε, κούρα,
πρόσω· σὺ γὰρ ἀΐεις.
ΑΝ. ἕπεο μάν, ἕπε' ὧδ' ἀμαυρῷ
5 κώλῳ, πάτερ, ᾗ σ' ἄγω. . . .
*ΧΟ. τόλμα ξεῖνος ἐπὶ *ξένης,
ὦ *τλάμων, ὅ τι καὶ πόλις
τέτροφεν ἄφιλον ἀποστυγεῖν
καὶ τὸ φίλον σέβεσθαι.
ΟΙ. ἄγε νυν σύ με, παῖ,
ἵν' ἂν εὐσεβίας ἐπιβαίνοντες
τὸ μὲν εἴποιμεν, τὸ δ' ἀκούσαιμεν,
καὶ μὴ χρείᾳ πολεμῶμεν.
ΧΟ. αὐτοῦ· μηκέτι τοῦδ' ἀντιπέτρου
βήματος ἔξω πόδα κλίνῃς.
ΟΙ. ἀντ. οὕτως; ΧΟ. ἅλις, ὡς ἀκούεις.
ΟΙ. ἦ 'σθῶ; ΧΟ. λέχριός γ' ἐπ' ἄκρου
λᾶος βραχὺς ὀκλάσας.
ΑΝ. πάτερ, ἐμὸν τόδ'· ἐν *ἡσυχαίᾳ
5 βάσει βάσιν *ἅρμοσαι,
ΟΙ. ἰώ μοί μοι.
ΑΝ. γεραιὸν ἐς χέρα σῶμα σὸν

προκλίνας φιλίαν ἐμάν.
ΟΙ. ὤμοι δύσφρονος ἄτας.
ΧΟ. ὦ τλάμων, ὅτε νῦν χαλᾷς.
αὔδασον, τίς ἔφυς βροτῶν;
τίς ὁ πολύπονος ἄγει; *τίν' ἂν
σοῦ πατρίδ' ἐκπυθοίμαν;
ΟΙ. ἐπ. ὦ ξένοι,
ἀπόπτολις· ἀλλὰ μή,
ΧΟ. τί τόδ' ἀπεννέπεις, γέρον;
ΟΙ. μὴ μὴ μή μ' ἀνέρῃ τίς εἰμι,
μηδ' ἐξετάσῃς πέρα ματεύων.
ΧΟ. †τί τόδε; ΟΙ. δεινά φύσις. ΧΟ. αὔδα.
ΟΙ. τέκνον, ὤμοι, τί γεγώνω;
ΧΟ. τίνος εἶ σπέρματος, *ὦ ξένε, φώνει, πατρόθεν;
ΟΙ. ὤμοι ἐγώ, τί πάθω, τέκνον ἐμόν;
ΑΝ. λέγ', ἐπείπερ ἐπ' ἔσχατα βαίνεις.
ΟΙ. ἀλλ' ἐρῶ· οὐ γὰρ ἔχω κατακρυφάν.
ΧΟ. μακρὰ *μέλλετον ἀλλὰ *τάχυνε.
ΟΙ. Λαΐου ἴστε τιν'; Χο. Ι. *ὤ. 2. *ἰοὺ ἰού.
ΟΙ. τό τε Λαβδακιδᾶν γένος; ΧΟ. ὦ Ζεῦ.
ΟΙ. ἆθλιον Οἰδιπόδαν; ΧΟ. σὺ γὰρ ὅδ' εἶ;
ΟΙ. δέος ἴσχετε μηδὲν ὅσ' αὐδῶ.
ΧΟ. ὠὼ ὠώ. ΟΙ. δύσμορος. ΧΟ. ὠώ.
ΟΙ. θύγατερ, τί ποτ' αὐτίκα κύρσει;
ΧΟ. ἔξω *πόρσω βαίνετε χώρας.
ΟΙ. ἃ δ' ὑπέσχεο ποῖ καταθήσεις;
ΧΟ. οὐδενὶ μοιριδία τίσις ἔρχεται
ὧν προπάθῃ τὸ τίνειν· ἀπάτα δ' ἀπά-
ταις ἑτέραις ἑτέρα παραβαλλομέ-
να πόνον, οὐ χάριν, ἀντιδίδωσιν ἔ-
χειν. σὺ δὲ τῶνδ' ἑδράνων πάλιν ἔκτοπος
αὖθις ἄφορμος ἐμᾶς χθονὸς ἔκθορε,
μή τι πέρα χρέος
ἐμᾷ πόλει προσάψῃς.

ΑΝ. ὦ ξένοι
αἰδόφρονες, ἀλλ' ἐπεὶ
*γεραιὸν [ἄλαον] πατέρα τόνδ' ἐμὸν
οὐκ ἀνέτλατ' ἔργων
ἀκόντων ἄϊοντες αὐδάν, 240
ἀλλ' ἐμὲ τὰν μελέαν, ἱκετεύομεν, ὦ ξένοι, οἰκτείραθ', ἃ
πατρὸς ὑπὲρ τοὐμοῦ μόνου ἄντομαι,
ἄντομαι οὐκ ἀλαοῖς προσορωμένα
ὄμμα σὸν ὄμμασιν, ὡς τις ἀφ' αἵματος 245
ὑμετέρου προφανεῖσα, τὸν ἄθλιον
αἰδοῦς κῦρσαι· ἐν ὑμῖν γὰρ ὡς θεῷ
κείμεθα τλάμονες· ἀλλ' ἴτε, νεύσατε τὰν ἀδόκητον χάριν·
πρός σ' ὅ τι σοι φίλον ἐκ σέθεν ἄντομαι, 250
ἢ τέκνον, ἢ *λέχος, ἢ χρέος, ἢ θεός.
οὐ γὰρ ἴδοις ἂν *ἀναθρῶν βροτῶν,
ὅστις ἄν, εἰ θεὸς
ἄγοι, *φυγεῖν δύναιτο.
ΧΟ. ἀλλ' ἴσθι, τέκνον Οἰδίπου, σέ τ' ἐξ ἴσου
οἰκτείρομεν καὶ τόνδε συμφορᾶς χάριν· 255
τὰ δ' ἐκ θεῶν τρέμοντες οὐ σθένοιμεν ἂν
φωνεῖν πέρα τῶν πρὸς σὲ νῦν εἰρημένων.
ΟΙ. τί δῆτα δόξης, ἢ τί κληδόνος καλῆς
μάτην ῥεούσης ὠφέλημα γίγνεται,
εἰ τὰς γ' Ἀθήνας φασὶ θεοσεβεστάτας 260
εἶναι, μόνας δὲ τὸν κακούμενον ξένον
σώζειν οἵας τε καὶ μόνας ἀρκεῖν ἔχειν;
κἄμοιγε ποῦ ταῦτ' ἐστίν, οἵτινες βάθρων
ἐκ τῶνδέ μ' ἐξάραντες εἶτ' ἐλαύνετε,
ὄνομα μόνον δείσαντες; οὐ γὰρ δὴ τό γε 265
σῶμ' οὐδὲ πᾶργα πᾶμ'· ἐπεὶ τά γ' ἔργα μου
πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα,
εἴ σοι τὰ μητρὸς καὶ πατρὸς χρείη λέγειν,
ὧν οὕνεκ' ἐκφοβεῖ με. τοῦτ' ἐγὼ καλῶς
ἔξοιδα. καίτοι πῶς ἐγὼ κακὸς φύσιν, 270

ὅστις παθὼν μὲν ἀντέδρων, ὥστ' εἰ φρονῶν
ἔπρασσον, οὐδ' ἂν ὧδ' ἐγιγνόμην κακός;
νῦν δ' οὐδὲν εἰδὼς ἱκόμην ἵν' ἱκόμην,
ὑφ' ὧν δ' ἔπασχον, εἰδότων ἀπωλλύμην.
ἀνθ' ὧν ἱκνοῦμαι πρὸς θεῶν ὑμᾶς, ξένοι,
ὥσπερ με κἀνεστήσαθ', ὧδε σώσατε,
καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς
†μοίραις ποιεῖσθε μηδαμῶς· ἡγεῖσθε δὲ
βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν,
βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς, φυγὴν δέ του
μήπω γενέσθαι φωτὸς ἀνοσίου βροτῶν.
ξὺν οἷς σὺ μὴ κάλυπτε τὰς εὐδαίμονας
ἔργοις Ἀθήνας ἀνοσίοις ὑπηρετῶν,
ἀλλ' ὥσπερ ἔλαβες τὸν ἱκέτην ἐχέγγυον,
ῥύου με κἀκφύλασσε· μηδέ μου κάρα
τὸ δυσπρόσοπτον εἰσορῶν ἀτιμάσῃς.
ἥκω γὰρ ἱερὸς εὐσεβής τε καὶ φέρων
ὄνησιν ἀστοῖς τοῖσδ'· ὅταν δ' ὁ κύριος
παρῇ τις, ὑμῶν ὅστις ἐστὶν ἡγεμών,
τότ' εἰσακούων πάντ' ἐπιστήσει· τὰ δὲ
μεταξὺ τούτου μηδαμῶς γίγνου κακός.

ΧΟ. ταρβεῖν μέν, ὦ γεραιέ, τἀνθυμήματα
πολλή 'στ' ἀνάγκη τἀπὸ σοῦ· λόγοισι γὰρ
οὐκ ὠνόμασται βραχέσι. τοὺς δὲ τῇσδε γῆς
ἄνακτας ἀρκεῖ ταῦτά μοι διειδέναι.

ΟΙ. καὶ ποῦ 'σθ' ὁ καίνων τῇσδε τῆς χώρας, ξένοι;

ΧΟ. πατρῷον ἄστυ γῆς ἔχει· σκοπὸς δέ νιν,
ὃς κἀμὲ δεῦρ' ἔπεμπεν, οἴχεται στελῶν.

ΟΙ. ἦ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπὴν
ἢ φροντίδ' ἕξειν, *αὐτὸν ὥστ' ἐλθεῖν πέλας;

ΧΟ. καὶ κάρθ', ὅταν περ τοὔνομ' αἴσθηται τὸ σόν.

ΟΙ. τίς δ' ἔσθ' ὁ κείνῳ τοῦτο τοὔπος ἀγγελῶν;

ΧΟ. μακρὰ κέλευθος· πολλὰ δ' ἐμπόρων ἔπη
φιλεῖ πλανᾶσθαι, τῶν ἐκεῖνος ἀΐων,

θάρσει, παρέσται. πολὺ γάρ, ὦ γέρον, τὸ σὸν
ὄνομα διήκει πάντας, ὥστε κεἰ βραδὺς
εὖδει, κλύων σοῦ δεῦρ' ἀφίξεται ταχύς.
ΟΙ. ἀλλ' εὐτυχὴς ἵκοιτο τῇ θ' αὑτοῦ πόλει
ἐμοί τε. τίς γὰρ ἐσθλὸς οὐχ αὑτῷ φίλος;
ΑΝ. ὦ Ζεῦ, τί λέξω; ποῖ φρενῶν ἔλθω, πάτερ;
ΟΙ. τί δ' ἔστι, τέκνον Ἀντιγόνη; ΑΝ. γυναῖχ' ὁρῶ
στείχουσαν ἡμῶν ἄσσον, Αἰτναίας ἐπὶ
πώλου βεβῶσαν· κρατὶ δ' ἡλιοστερὴς
κυνῆ πρόσωπα Θεσσαλὶς νιν ἀμπέχει.
τί φῶ;
ἆρ' ἔστιν; ἆρ' οὐκ ἔστιν; ἢ γνώμη πλανᾷ;
καὶ φημὶ κἀπόφημι κοὐκ ἔχω τί φῶ.
τάλαινα,
οὐκ ἔστιν ἄλλη. φαιδρὰ γοῦν ἀπ' ὀμμάτων
σαίνει με προσστείχουσα· σημαίνει δ' ὅτι
μόνης τόδ' ἐστὶ δῆλον Ἰσμήνης κάρα.
ΟΙ. πῶς εἶπας, ὦ παῖ; ΑΝ. παῖδα σήν, ἐμὴν δ' ὁρᾶν
ὄμαιμον· αὐδῇ δ' αὐτίκ' ἔξεστιν μαθεῖν.

ΙΣΜΗΝΗ.

ὦ δισσὰ πατρὸς καὶ κασιγνήτης ἐμοὶ
ἥδιστα προσφωνήμαθ', ὡς ὑμᾶς μόλις
εὑροῦσα λύπῃ δεύτερον μόλις βλέπω.
ΟΙ. ὦ τέκνον, ἥκεις; ΙΣ. ὦ πάτερ δύσμοιρ' ὁρᾶν.
ΟΙ. ὦ σπέρμ' ὄμαιμον. ΙΣ. ὦ δυσάθλιαι τροφαί.
ΟΙ. τέκνον, πέφηνας; ΙΣ. οὐκ ἄνευ μόχθου γέ μοι.
ΟΙ. πρόσψαυσον, ὦ παῖ. ΙΣ. θιγγάνω δυοῖν ὁμοῦ.
†ΟΙ. ἢ τῆσδε κἀμοῦ; ΙΣ. δυσμόρου δ' ἐμοῦ τρίτης.†
ΟΙ. τέκνον, τί δ' ἦλθες; ΙΣ. σῇ, πάτερ, προμηθίᾳ.
ΟΙ. πότερα πόθοισι; ΙΣ. καὶ λόγοις γ' αὐτάγγελος,
ξὺν ᾧπερ εἶχον οἰκετῶν πιστῷ μόνῳ.
ΟΙ. οἱ δ' αὐθόμαιμοι ποῖ νεανίαι πονεῖν;
ΙΣ. εἶσ' οὖπέρ εἰσι· δεινὰ δ' ἐν κείνοις τὰ νῦν.
ΟΙ. ὦ πάντ' ἐκείνῳ τοῖς ἐν Αἰγύπτῳ νόμοις

φύσιν κατεικασθέντε καὶ βίου τροφάς·
ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας
θακοῦσιν ἱστουργοῦντες, αἱ δὲ σύννομοι
τἄξω βίου τροφεῖα πορσύνουσ' ἀεί.
σφῷν δ', ὦ τέκν', οὓς μὲν εἰκὸς ἦν πονεῖν τάδε,
κατ' οἶκον οἰκουροῦσιν ὥστε παρθένοι,
σφὼ δ' ἀντ' ἐκείνων τἀμὰ δυστήνου κακὰ
ὑπερπονεῖτον. ἡ μὲν ἐξ ὅτου νέας
τροφῆς ἔληξε καὶ κατίσχυσεν δέμας
ἀεὶ μεθ' ἡμῶν δύσμορος πλανωμένη
γερονταγωγεῖ, πολλὰ μὲν κατ' ἀγρίαν
ὕλην ἄσιτος νηλίπους τ' ἀλωμένη,
πολλοῖσι δ' ὄμβροις ἡλίου τε καύμασι
μοχθοῦσα τλήμων δεύτερ' ἠγεῖται τὰ τῆς
οἴκοι διαίτης, εἰ πατὴρ τροφὴν ἔχοι.
σὺ δ', ὦ τέκνον, πρόσθεν μὲν ἐξίκου πατρὶ
μαντεῖ' ἄγουσα πάντα, Καδμείων λάθρα,
ἃ τοῦδ' ἐχρήσθη σώματος, φύλαξ τέ μου
πιστὴ κατέστης, γῆς ὅτ' ἐξηλαυνόμην·
νῦν δ' αὖ τίν' ἥκεις μῦθον, Ἰσμήνη, πατρὶ
φέρουσα; τίς σ' ἐξῆρεν οἴκοθεν στόλος;
ἥκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς
ἔξοιδα, μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι.

ΙΣ. ἐγὼ τὰ μὲν παθήμαθ' ἅπαθον, πάτερ,
ζητοῦσα τὴν σὴν ποῦ κατοικοίης τροφήν,
παρεῖσ' ἐάσω. δὶς γὰρ οὐχὶ βούλομαι
πονοῦσά τ' ἀλγεῖν καὶ λέγουσ' αὖθις πάλιν.
ἃ δ' ἀμφὶ τοῖν σοῖν δυσμόροιν παίδοιν κακὰ
νῦν ἔστι, ταῦτα σημανοῦσ' ἐλήλυθα.
πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρις Κρέοντί τε
θρόνους ἑᾶσθαι μηδὲ χραίνεσθαι πόλιν,
λόγῳ σκοποῦσι τὴν πάλαι γένους φθοράν,
οἵα κατέσχε τὸν σὸν ἄθλιον δόμον·
νῦν δ' ἐκ θεῶν του καὶξ * ἀλειτηροῦ φρενὸς

εἰσῆλθε τοῖν τρισαθλίοιν ἔρις κακή,
ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
χὠ μὲν νεάζων καὶ χρόνῳ μείων γεγὼς
τὸν πρόσθε γεννηθέντα Πολυνείκη θρόνων
ἀποστερίσκει, κἀξελήλακεν πάτρας.
ὁ δ', ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθύων λόγος,
τὸ κοῖλον Ἄργος βὰς φυγάς, προσλαμβάνει
κῆδός τε καινὸν καὶ ξυνασπιστὰς φίλους,
ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμεῖον πέδον
τιμῇ καθέξον, ἢ πρὸς οὐρανὸν βιβῶν.
ταῦτ' οὐκ ἀριθμός ἐστιν, ὦ πάτερ, λόγων,
ἀλλ' ἔργα δεινά· τοὺς δὲ σοὺς ὅποι θεοὶ
πόνους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν.
ΟΙ. ἦδη γὰρ ἔσχες ἐλπίδ' ὡς ἐμοῦ θεοὺς
ὥραν τιν' ἕξειν, ὥστε σωθῆναί ποτε;
ΙΣ. ἔγωγε τοῖς νῦν γ', ὦ πάτερ, μαντεύμασιν.
ΟΙ. ποίοισι τούτοις; τί δὲ τεθέσπισται, τέκνον;
ΙΣ. σὲ τοῖς ἐκεῖ ζητητὸν ἀνθρώποις ποτὲ
θανόντ' ἔσεσθαι ζῶντά τ' εὐσοίας χάριν.
ΟΙ. τίς δ' ἂν τοιοῦδ' [ὑπ'] ἀνδρὸς εὖ πράξειεν ἄν;
ΙΣ. ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη.
ΟΙ. ὅτ' οὐκέτ' εἰμί, τηνικαῦτ' ἄρ' εἶμ' ἀνήρ;
ΙΣ. νῦν γὰρ θεοί σ' ὀρθοῦσι, πρόσθε δ' ὤλλυσαν.
ΟΙ. γέροντα δ' ὀρθοῦν φλαῦρον ὃς νέος πέσῃ.
ΙΣ. καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν
ἥξοντα βαιοῦ κοὐχὶ μυρίου χρόνου.
ΟΙ. ὅπως τί δράσῃ, θύγατερ; ἑρμήνευέ μοι.
ΙΣ. ὡς σ' ἄγχι γῆς στήσωσι Καδμείας, ὅπως
κρατῶσι μέν σου, γῆς δὲ μὴ 'μβαίνῃς ὅρων.
ΟΙ. ἡ δ' ὠφέλησις τίς θύραισι κειμένου;
ΙΣ. κείνοις ὁ τύμβος δυστυχὼν ὁ σὸς βαρύς.
ΟΙ. κἄνευ θεοῦ τις τοῦτό γ' ἂν γνώμῃ μάθοι.
ΙΣ. τούτου χάριν τοίνυν σε προσθέσθαι πέλας
χώρας θέλουσι, μηδ' ἵν' ἂν σαυτοῦ κρατῇς.

ΟΙ. ἦ καὶ κατασκιῶσι Θηβαΐᾳ κόνει;
ΙΣ. ἀλλ' οὐκ ἐᾷ τοὔμφυλον αἷμά σ', ὦ πάτερ.
ΟΙ. οὐκ ἄρ' ἐμοῦ γε μὴ κρατήσωσιν ποτέ.
ΙΣ. ἔσται ποτ' ἄρα τοῦτο Καδμείοις βάρος.
ΟΙ. ποίας φανείσης, ὦ τέκνον, συναλλαγῆς;
ΙΣ. τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν τάφοις.
ΟΙ. ἃ δ' ἐννέπεις, κλύουσα τοῦ λέγεις, τέκνον;
ΙΣ. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἑστίας.
ΟΙ. καὶ ταῦτ' ἐφ' ἡμῖν Φοῖβος εἰρηκὼς κυρεῖ;
ΙΣ. ὥς φασιν οἱ μολόντες εἰς Θήβης πέδον.
ΟΙ. παίδων τις οὖν ἤκουσε τῶν ἐμῶν τάδε;
ΙΣ. ἄμφω γ' ὁμοίως, κἀξεπίστασθον καλῶς.
ΟΙ. κἄθ' οἱ κάκιστοι τῶνδ' ἀκούσαντες πάρος
τοὐμοῦ πόθου προὔθεντο τὴν τυραννίδα:
ΙΣ. ἀλγῶ κλύουσα ταῦτ' ἐγώ. φέρω δ' ὅμως.
ΟΙ. ἀλλ' οἱ θεοί σφι μήτε τὴν πεπρωμένην
ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος
αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι,
ἧς νῦν ἔχονται κἀπαναιροῦνται δόρυ·
ὡς οὔτ' ἂν ὃς νῦν σκῆπτρα καὶ θρόνους ἔχει
μείνειεν, οὔτ' ἂν οὐξεληλυθὼς πάλιν
ἔλθοι ποτ' αὖθις· οἵ γε τὸν φύσαντ' ἐμὲ
οὕτως ἀτίμως πατρίδος ἐξωθούμενον
οὐκ ἔσχον οὐδ' ἤμυναν, ἀλλ' ἀνάστατος
αὐτοῖν ἐπέμφθην κἀξεκηρύχθην φυγάς.
εἴποις ἂν ὡς θέλοντι τοῦτ' ἐμοὶ τότε
πόλις τὸ δῶρον εἰκότως κατήνυσεν.
οὐ δῆτ', ἐπεί τοι τὴν μὲν αὐτίχ' ἡμέραν,
ὁπηνίκ' ἔζει θυμός, ἥδιστον δέ μοι
τὸ κατθανεῖν ἦν καὶ τὸ λευσθῆναι πέτροις,
οὐδεὶς ἔρωτος τοῦδ' ἐφαίνετ' ὠφελῶν·
χρόνῳ δ', ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων,
κἀμάνθανον τὸν θυμὸν ἐκδραμόντα μοι
μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων,

τὸ τηνίκ' ἤδη τοῦτο μὲν πόλις βίᾳ
ἤλαυνέ μ' ἐκ γῆς χρόνιον, οἱ δ' ἐπωφελεῖν,
οἱ τοῦ πατρός, τῷ πατρὶ δυνάμενοι, τὸ δρᾶν
οὐκ ἠθέλησαν, ἀλλ' ἔπους σμικροῦ χάριν
φυγάς σφιν ἔξω πτωχὸς ἠλώμην ἀεί·
ἐκ ταῖνδε δ', οὕσαιν παρθένοιν, ὅσον φύσις
δίδωσιν αὐταῖν, καὶ τροφὰς ἔχω βίου
καὶ γῆς ἄδειαν καὶ γένους ἐπάρκεσιν·
τὼ δ' ἀντὶ τοῦ φύσαντος εἰλέσθην θρόνους
καὶ σκῆπτρα κραίνειν καὶ τυραννεύειν χθονός.
ἀλλ' οὔ τι μὴ λάχωσι τοῦδε συμμάχου,
οὔτε σφιν ἀρχῆς τῆσδε Καδμείας ποτὲ
ὄνησις ἥξει, τοῦτ' ἐγᾦδα, τῆσδέ τε
μαντεῖ' ἀκούων, συννοῶν *τε *τἀξ ἐμοῦ
παλαίφαθ', ἁμοὶ Φοῖβος ἤνυσέν ποτε.
πρὸς ταῦτα καὶ Κρέοντα πεμπόντων ἐμοῦ
μαστῆρα, κεἴ τις ἄλλος ἐν πόλει σθένει.
ἐὰν γὰρ ὑμεῖς, ὦ ξένοι, θέλητέ μου
πρὸς *ταῖσδε ταῖς σεμναῖσι δημούχοις θεαῖς
ἀλκὴν ποιεῖσθαι, τῇδε μὲν πόλει μέγαν
σωτῆρ' ἀρεῖσθε, τοῖς δ' ἐμοῖς ἐχθροῖς πόνους.
ΧΟ. ἐπάξιος μέν, Οἰδίπους, κατοικτίσαι,
αὐτός τε παῖδές θ' αἵδ'· ἐπεὶ δὲ τῆσδε γῆς
σωτῆρα σαυτὸν τῷδ' ἐπεμβάλλεις λόγῳ,
παραινέσαι σοι βούλομαι τὰ σύμφορα.
ΟΙ. ὦ φίλταθ', ὡς νυν πᾶν τελοῦντι προξένει.
ΧΟ. θοῦ νυν καθαρμὸν τῶνδε δαιμόνων, ἐφ' ἃς
τὸ πρῶτον ἵκου καὶ κατέστειψας πέδον.
ΟΙ. τρόποισι ποίοις; ὦ ξένοι, διδάσκετε.
ΧΟ. πρῶτον μὲν ἱρὰς ἐξ ἀειρύτου χοὰς
κρήνης ἐνεγκοῦ, δι' ὁσίων χειρῶν θιγών.
ΟΙ. ὅταν δὲ τοῦτο χεῦμ' ἀκήρατον λάβω;
ΧΟ. κρατῆρές εἰσιν, ἀνδρὸς εὔχειρος τέχνη,
ὧν κρᾶτ' ἔρεψον καὶ λαβὰς ἀμφιστόμους.

ΟΙ. θαλλοῖσιν, ἢ κρόκαισιν, ἢ ποίῳ τρόπῳ;
ΧΟ. οἱός *γε νεαρᾶς *εὐπόκῳ μαλλῷ λαβών. 475
ΟΙ. εἶεν· τὸ δ' ἔνθεν ποῖ τελευτῆσαί με χρή;
ΧΟ. χοὰς χέασθαι στάντα πρὸς πρώτην ἕω.
ΟΙ. ἦ τοῖσδε κρωσσοῖς οἷς λέγεις χέω τάδε;
ΧΟ. τρισσάς γε πηγάς· τὸν τελευταῖον δ' ὅλοι.
ΟΙ. τοῦ τόνδε πλήσας θῶ; δίδασκε καὶ τόδε. 480
ΧΟ. ὕδατος, μελίσσης· μηδὲ προσφέρειν μέθυ.
ΟΙ. ὅταν δὲ τούτων γῆ μελάμφυλλος τύχῃ;
ΧΟ. τρὶς ἐννέ' αὐτῇ κλῶνας ἐξ ἀμφοῖν χεροῖν
τιθεὶς ἐλαίας τάσδ' ἐπεύχεσθαι λιτάς.
ΟΙ. τούτων ἀκοῦσαι βούλομαι· μέγιστα γάρ. 485
ΧΟ. ὡς σφας καλοῦμεν Εὐμενίδας, ἐξ εὐμενῶν
στέρνων δέχεσθαι τὸν ἱκέτην σωτήριον
αἰτοῦ σύ γ', αὐτὸς κεἴ τις ἄλλος ἀντὶ σοῦ,
ἄπυστα φωνῶν μηδὲ μηκύνων βοήν.
ἔπειτ' ἀφέρπειν ἄστροφος. καὶ ταῦτά σοι 490
δράσαντι θαρσῶν ἂν παρασταίην ἐγώ,
ἄλλως δὲ δειμαίνοιμ' ἄν, ὦ ξέν', ἀμφὶ σοί.
ΟΙ. ὦ παῖδε, κλύετον τῶνδε προσχώρων ξένων;
ΑΝ. ἠκούσαμέν τε χὤ τι δεῖ πρόστασσε δρᾶν.
ΟΙ. ἐμοὶ μὲν οὐκ ὀδωτά· λείπομαι γὰρ ἐν 495
τῷ μὴ δύνασθαι μήθ' ὁρᾶν, δυοῖν κακοῖν·
σφῷν δ' ἀτέρα μολοῦσα πραξάτω τάδε.
ἀρκεῖν γὰρ οἶμαι κἀντὶ μυρίων μίαν
ψυχὴν τάδ' *ἐκτίνουσαν, ἢν εὔνους παρῇ.
ἀλλ' ἐν τάχει τι πράσσετον· μόνον δέ με 500
μὴ λείπετ'. οὐ γὰρ ἂν σθένοι τοὐμὸν δέμας
ἔρημον ἕρπειν οὐδ' ὑφηγητοῦ γ' ἄνευ.
ΙΣ. ἀλλ' εἶμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα
χρῇ 'σται μ' ἐφευρεῖν, τοῦτο βούλομαι μαθεῖν.
ΧΟ. τοὐκεῖθεν ἄλσους, ὦ ξένη, τοῦδ'. ἦν δέ του 505
σπάνιν τιν' ἴσχῃς, ἔστ' ἔποικος, ὃς φράσει.
ΙΣ. χωροῖμ' ἂν ἐς τόδ'· Ἀντιγόνη, σὺ δ' ἐνθάδε

φύλασσε πατέρα τόνδε· τοῖς τεκοῦσι γὰρ
οὐδ' εἰ πονῇ τις, δεῖ πόνου μνήμην ἔχειν. 509
ΧΟ. στρ.α'. δεινὸν μὲν τὸ πάλαι κείμενον ἤδη κακόν, ὦ ξεῖν',
ἐπεγείρειν·
ὅμως δ' ἔραμαι πυθέσθαι
ΟΙ. τί τοῦτο;
ΧΟ. τὰς δειλαίας ἀπόρου φανείσας
ἀλγηδόνος, ᾗ ξυνέστας.
ΟΙ. μὴ πρὸς ξενίας ἀνοίξῃς 515
τὰς σὰς *ἃ πέπονθ' ἀναιδῆ.
ΧΟ. τό τοι πολὺ καὶ μηδαμὰ λῆγον
χρῄζω, ξέν', ὀρθὸν ἄκουσμ' ἀκοῦσαι.
ΟΙ. ὤμοι.
ΧΟ. στέρξον, ἱκετεύω.
ΟΙ. φεῦ φεῦ.
ΧΟ. πείθου· κἀγὼ γὰρ ὅσον σὺ προσχρῄζεις. 520
ΟΙ. ἀντ.α'. ἤνεγκον κακότατ', ὦ ξένοι, ἤνεγκον *ἑκὼν μέν, θεὸς
*ἴστωρ,
τούτων δ' αὐθαίρετον οὐδέν.
ΧΟ. ἀλλ' ἐς τί;
ΟΙ. κακᾷ μ' εὐνᾷ πόλις οὐδὲν ἴδρις 525
γάμων ἐνέδησεν ἄτᾳ.
ΧΟ. ἦ ματρόθεν, ὡς ἀκούω,
δυσώνυμα λέκτρ' ἐπλήσω;
ΟΙ. ὤμοι, θάνατος μὲν τάδ' ἀκούειν,
ὦ ξεῖν'· αὗται δὲ δύ' ἐξ ἐμοῦ *μὲν 530
ΧΟ. πῶς φῄς;
ΟΙ. *παῖδε, δύο δ' ἄτα,
ΧΟ. ὦ Ζεῦ·
ΟΙ. ματρὸς κοινᾶς ἀπέβλαστον ὠδῖνος.
ΧΟ. στρ.β'. *αἰδ' εἶσ' ἄρ' ἀπόγονοί τε καὶ
*ΟΙ. κοιναί γε πατρὸς ἀδελφεαί. 535
*ΧΟ. ἰώ. *ΟΙ. ἰὼ δῆτα μυρίων γ' ἐπιστροφαὶ κακῶν.
ΧΟ. ἔπαθες. ΟΙ. ἔπαθον ἄλαστ' ἔχειν.

ΧΟ. ἔρεξας ΟΙ. οὐκ ἔρεξα. ΧΟ. τί γάρ; ΟΙ. ἐδεξάμην
δῶρον, ὃ μήποτ' ἐγὼ ταλακάρδιος
ἐπωφέλησα πόλεος ἐξελέσθαι.
ΧΟ. ἀντ.β'. *δύστανος, τί γάρ; ἔθου φόνον
ΟΙ. τί τοῦτο; τί δ' ἐθέλεις μαθεῖν;
ΧΟ. πατρός; ΟΙ. παπαῖ· δευτέραν ἔπαισας, ἐπὶ νόσῳ νόσον.
ΧΟ. ἔκανες ΟΙ. ἔκανον. ἔχει δέ μοι
ΧΟ. τί τοῦτο; ΟΙ. πρὸς δίκας τι. ΧΟ. τί γάρ; ΟΙ. ἐγὼ φράσω.
καὶ γὰρ *ἄλουὸς ἐφόνευσα καὶ *ὤλεσα·
νόμῳ δὲ καθαρός, ἄϊδρις ἐς τόδ' ἦλθον.
ΧΟ. καὶ μὴν ἄναξ ὅδ' ἡμὶν Αἰγέως γόνος
Θησεὺς κατ' ὀμφὴν σὴν *ἀποσταλεὶς πάρα.

ΘΗΣΕΥΣ.

πολλῶν ἀκούων ἔν τε τῷ πάρος χρόνῳ
τὰς αἱματηρὰς ὀμμάτων διαφθορὰς
ἔγνωκά σ', ὦ παῖ Λαΐου, ταυῦν θ' ὁδοῖς
ἐν ταῖσδ' ἀκούων μᾶλλον ἐξεπίσταμαι.
σκευή τε γάρ σε καὶ τὸ δύστηνον κάρα
δηλοῦτον ἡμῖν ὄνθ' ὃς εἶ, καί σ' οἰκτίσας
θέλω *περέσθαι, δύσμορ' Οἰδίπου, τίνα
πόλεως ἐπέστης προστροπὴν ἐμοῦ τ' ἔχων,
αὐτός τε χὴ σὴ δύσμορος παραστάτις.
δίδασκε· δεινὴν γάρ τιν' ἂν πρᾶξιν τύχοις
λέξας ὁποίας ἐξαφισταίμην ἐγώ,
ὡς οἶδά γ' αὐτὸς ὡς ἐπαιδεύθην ξένος,
ὥσπερ σύ, χὥς τις πλεῖστ' ἀνὴρ ἐπὶ ξένης
ἤθλησα κινδυνεύματ' ἐν τὠμῷ κάρᾳ,
ὥστε ξένον *γ' *ἂν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν,
ὑπεκτραποίμην μὴ οὐ συνεκσώζειν· ἐπεὶ
ἔξοιδ' ἀνὴρ ὢν χὤτι τῆς ἐς αὔριον
οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας.
ΟΙ. Θησεῦ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ
παρῆκεν ὥστε βραχέ' ἐμοὶ δεῖσθαι φράσαι.
σὺ γάρ μ' ὅς εἰμι, κἀφ' ὅτου πατρὸς γεγώς,

καὶ γῆς ὁποίας ἦλθον, εἰρηκὼς κυρεῖς·
ὥστ' ἐστί μοι τὸ λοιπὸν οὐδὲν ἄλλο πλὴν
εἰπεῖν ἃ χρῄζω, χὠ λόγος διέρχεται.
ΘΗ. τοῦτ' αὐτὸ νῦν δίδασχ', ὅπως ἂν ἐκμάθω.
ΟΙ. δώσων ἱκάνω τοὐμὸν ἄθλιον δέμας
σοὶ δῶρον, οὐ σπουδαῖον εἰς ὄψιν· τὰ δὲ
κέρδη παρ' αὐτοῦ κρείσσον' ἢ μορφὴ καλή.
ΘΗ. ποῖον δὲ κέρδος ἀξιοῖς ἥκειν φέρων;
ΟΙ. χρόνῳ μάθοις ἄν, οὐχὶ τῷ παρόντι που.
ΘΗ. ποίῳ γὰρ ἡ σὴ προσφορὰ δηλώσεται;
ΟΙ. ὅταν θάνω 'γὼ καὶ σύ μου ταφεὺς γένῃ.
ΘΗ. τὰ λοίσθ' ἄρ' αἰτεῖ τοῦ βίου, τὰ δ' ἐν μέσῳ
ἢ λῆστιν ἴσχεις ἢ δι' οὐδενὸς ποιεῖ.
ΟΙ. ἐνταῦθα γάρ μοι κεῖνα συγκομίζεται.
ΘΗ. ἀλλ' ἐν βραχεῖ δὴ τήνδε μ' ἐξαιτεῖ χάριν.
ΟΙ. ὅρα γε μήν· οὐ σμικρός, οὔχ, ἁγὼν ὅδε.
ΘΗ. πότερα τὰ τῶν σῶν ἐκγόνων, ἢ 'μοῦ λέγεις;
ΟΙ. κεῖνοι κομίζειν κεῖσ' ἀναγκάζουσί με.
ΘΗ. ἀλλ' εἰ θέλοντ' ἄν γ', οὐδὲ σοὶ φεύγειν καλόν.
ΟΙ. ἀλλ' οὐδ', ὅτ' αὐτὸς ἤθελον, παρίεσαν.
ΘΗ. ὦ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον.
ΟΙ. ὅταν μάθῃς μου, νουθέτει, τανῦν δ' ἔα.
ΘΗ. δίδασκ'. ἄνευ γνώμης γὰρ οὔ με χρὴ λέγειν.
ΟΙ. πέπονθα, Θησεῦ, δεινὰ πρὸς κακοῖς κακά.
ΘΗ. ἢ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς;
ΟΙ. οὐ δῆτ'· ἐπεὶ πᾶς τοῦτό γ' Ἑλλήνων θροεῖ.
ΘΗ. τί γὰρ τὸ μεῖζον ἢ κατ' ἄνθρωπον νοσεῖς;
ΟΙ. οὕτως ἔχει μοι. γῆς ἐμῆς ἀπηλάθην
πρὸς τῶν ἐμαυτοῦ σπερμάτων· ἔστιν δέ μοι
πάλιν κατελθεῖν μήποθ', ὡς πατροκτόνῳ.
ΘΗ. πῶς δῆτά σ' ἂν πεμψαίαθ', ὥστ' οἰκεῖν δίχα;
ΟΙ. τὸ θεῖον αὐτοὺς ἐξαναγκάσει στόμα.
ΘΗ. ποῖον πάθος δείσαντας ἐκ χρηστηρίων;
ΟΙ. ὅτι σφ' ἀνάγκη τῇδε πληγῆναι χθονί.

ΘΗ. καὶ πῶς γένοιτ' ἂν τἀμὰ κἀκείνων πικρά;
ΟΙ. ὦ φίλτατ' Αἰγέως παῖ, μόνοις οὐ γίγνεται
θεοῖσι γῆρας οὐδὲ κατθανεῖν ποτε,
τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατὴς χρόνος.
φθίνει μὲν ἰσχὺς γῆς, φθίνει δὲ σώματος,
θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία,
καὶ πνεῦμα ταὐτὸν οὔποτ' οὔτ' ἐν ἀνδράσιν
φίλοις βέβηκεν οὔτε πρὸς πόλιν πόλει.
τοῖς μὲν γὰρ ἤδη, τοῖς δ' ἐν ὑστέρῳ χρόνῳ
τὰ τερπνὰ πικρὰ γίγνεται καὐθις φίλα.
καὶ ταῖσι Θήβαις εἰ τανῦν εὐημερεῖ
καλῶς *τὸ πρὸς σέ, μυρίας ὁ μυρίος
χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰών,
ἐν αἷς τὰ νῦν ξύμφωνα δεξιώματα
δόρει διασκεδῶσιν ἐκ σμικροῦ λόγου·
ἵν' οὐμὸς εὖδων καὶ κεκρυμμένος νέκυς
ψυχρός ποτ' αὐτῶν θερμὸν αἷμα πίεται,
εἰ Ζεὺς ἔτι Ζεὺς χὠ Διὸς Φοῖβος σαφής.
ἀλλ' οὐ γὰρ αὐδᾶν ἡδὺ τἀκίνητ' ἔπη,
ἔα μ' ἐν οἷσιν ἠρξάμην, τὸ σὸν μόνον
πιστὸν φυλάσσων, κοὔποτ' Οἰδίπουν ἐρεῖς
ἀχρεῖον οἰκητῆρα δέξασθαι τόπων
τῶν ἐνθάδ', εἴπερ μὴ θεοὶ ψεύσουσί με.
ΧΟ. ἄναξ, πάλαι καὶ ταῦτα καὶ τοιαῦτ' ἔπη
γῇ τῇδ' ὅδ' ἀνὴρ ὡς τελῶν ἐφαίνετο.
ΘΗ. τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλοι
τοιοῦδ', ὅτῳ πρῶτον μὲν ἡ δορύξενος
κοινὴ παρ' ἡμῖν αἰέν ἐστιν ἑστία;
ἔπειτα δ' ἱκέτης δαιμόνων ἀφιγμένος
γῇ τῇδε κἀμοὶ δασμὸν οὐ σμικρὸν τίνει.
ἀγὼ σεβισθεὶς οὔποτ' ἐκβαλῶ χάριν
τὴν τοῦδε, χώρᾳ δ' ἔμπαλιν κατοικιῶ.
εἰ δ' ἐνθάδ' ἡδὺ τῷ ξένῳ μίμνειν, σέ νιν
τάξω φυλάσσειν· εἰ δ' ἐμοῦ στείχειν μέτα

τόδ' ἡδύ, τούτων, Οἰδίπου, δίδωμί σοι
κρίναντι χρῆσθαι. τῆδε γὰρ ξυνοίσομαι.
ΟΙ. ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εὖ.
ΘΗ. τί δῆτα χρῄζεις; ἦ δόμους στείχειν ἐμούς;
ΟΙ. εἴ μοι θέμις γ' ἦν. ἀλλ' ὁ χῶρός ἐσθ' ὅδε,
ΘΗ. ἐν ᾧ τί πράξεις; οὐ γὰρ ἀντιστήσομαι.
ΟΙ. ἐν ᾧ κρατήσω τῶν ἔμ' ἐκβεβληκότων.
ΘΗ. μέγ' ἂν λέγοις δώρημα τῆς συνουσίας.
ΟΙ. εἰ σοί γ' ἅπερ φῂς ἐμμενεῖ τελοῦντί μοι.
ΘΗ. θάρσει τὸ τοῦδέ γ' ἀνδρός· οὔ σε μὴ προδῶ.
ΟΙ. οὔτοι σ' ὑφ' ὅρκου γ' ὡς κακὸν πιστώσομαι.
ΘΗ. οὔκουν πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.
ΟΙ. πῶς οὖν ποιήσεις; ΘΗ. τοῦ μάλιστ' ὄκνος σ' ἔχει;
ΟΙ. ἥξουσιν ἄνδρες ΘΗ. ἀλλὰ τοῖσδ' ἔσται μέλον.
ΟΙ. ὅρα με λείπων ΘΗ. μὴ δίδασχ' ἃ χρή με δρᾶν.
ΟΙ. ὀκνοῦντ' ἀνάγκη. ΘΗ. τοὐμὸν οὐκ ὀκνεῖ κέαρ.
ΟΙ. οὐκ οἶσθ' ἀπειλὰς ΘΗ. οἶδ' ἐγώ σε μή τινα
ἐνθένδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ.
πολλαὶ δ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη
θυμῷ κατηπείλησαν, ἀλλ' ὁ νοῦς ὅταν
αὐτοῦ γένηται, φροῦδα τἀπειλήματα.
κείνοις δ' ἴσως κεἰ δεῖν' ἐπερρώσθη λέγειν
τῆς σῆς ἀγωγῆς, οἶδ' ἐγώ, φανήσεται
μακρὸν τὸ δεῦρο πέλαγος οὐδὲ πλώσιμον.
θαρσεῖν μὲν οὖν ἔγωγε κἄνευ τῆς ἐμῆς
γνώμης ἐπαινῶ, Φοῖβος εἰ προὔπεμψέ σε·
ὅμως δὲ κἀμοῦ μὴ παρόντος οἶδ' ὅτι
τοὐμὸν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς.
ΧΟ. στρ.α'. εὐίππου, ξένε, τᾶσδε χώρας
ἵκου τὰ κράτιστα γᾶς ἔπαυλα,
τὸν ἀργῆτα Κολωνόν, ἔνθ'
ἁ λίγεια μινύρεται
θαμίζουσα μάλιστ' ἀηδὼν
χλωραῖς ὑπὸ βάσσαις,

τὸν οἰνῶπ' ἀνέχουσα κισσὸν
καὶ τὰν ἄβατον θεοῦ
φυλλάδα μυριόκαρπον ἀνήλιον
ἀνήνεμόν τε πάντων
χειμώνων· ἵν' ὁ βακχιώτας
ἀεὶ Διόνυσος ἐμβατεύει
θείαις ἀμφιπολῶν τιθήναις.
ἀντ.α'. θάλλει δ' οὐρανίας ὑπ' ἄχνας
ὁ καλλίβοτρυς κατ' ἦμαρ ἀεὶ
νάρκισσος, μεγάλαιν θεαῖν
ἀρχαῖον στεφάνωμ', ὅ τε
χρυσαυγὴς κρόκος· οὐδ' ἄϋπνοι
κρῆναι μινύθουσιν
Κηφισοῦ νομάδες ῥεέθρων,
ἀλλ' αἰὲν ἐπ' ἤματι
ὠκυτόκος πεδίων ἐπινίσσεται
ἀκηράτῳ σὺν ὄμβρῳ
στερνούχου χθονός· οὐδὲ Μουσᾶν
χοροί νιν ἀπεστύγησαν, οὐδ' *ἄρ'
ἁ χρυσάνιος Ἀφροδίτα.
στρ.β'. ἔστιν δ' οἷον ἐγὼ γᾶς Ἀσίας οὐκ ἐπακούω,
οὐδ' ἐν τᾷ μεγάλᾳ Δωρίδι νάσῳ Πέλοπος πώποτε βλαστὸν
φύτευμ' ἀχείρωτον αὐτόποιον,
ἐγχέων φόβημα δαΐων,
ὃ τᾶδε θάλλει μέγιστα χώρᾳ,
γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας·
τὸ μέν τις *οὔ, νεαρὸς οὔτε γήρᾳ
σημαίνων, ἁλιώσει χερὶ πέρσας· ὁ γὰρ εἰσαιὲν ὁρῶν κύκλος
λεύσσει νιν Μορίου Διὸς
χὰ γλαυκῶπις Ἀθάνα.
ἀντ.β'. ἄλλον δ' αἶνον ἔχω ματροπόλει τᾶδε κράτιστον,
δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν, *γέ *νιν, αὔχημα μέγιστον,
εὔιππον, εὔπωλον, εὐθάλασσον.
ὦ παῖ Κρόνου, σὺ γάρ νιν εἷς

τόδ' εἶσας αὖχημ', ἄναξ Ποσειδάν,
ἵπποισιν τὸν ἀκεστῆρα χαλινὸν
πρώταισι ταῖσδε κτίσας ἀγυιαῖς. 715
ἃ δ' εὐήρετμος ἔκπαγλ' ἁλία χερσὶ *παραΐσσομένα πλάτα
θρώσκει, τῶν ἑκατομπόδων
Νηρήδων ἀκόλουθος.
ΑΝ. ὦ πλεῖστ' ἐπαίνοις εὐλογούμενον πέδον, 720
νῦν σοὶ τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἔπη.
ΟΙ. τί δ' ἔστιν, ὦ παῖ, καινόν; ΑΝ. ἆσσον ἔρχεται
Κρέων ὅδ' ἡμῖν οὐκ ἄνευ πομπῶν, πάτερ.
ΟΙ. ὦ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ
φαίνοιτ' ἂν ἤδη τέρμα τῆς σωτηρίας. 725
ΧΟ. θάρσει, παρέσται· καὶ γὰρ εἰ γέρων κυρῶ,
τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.

ΚΡΕΩΝ.

ἄνδρες χθονὸς τῆσδ' εὐγενεῖς οἰκήτορες,
ὁρῶ τιν' ὑμᾶς ὀμμάτων εἰληφότας
φόβον νεώρη τῆς ἐμῆς ἐπεισόδου, 730
ὃν μήτ' ὀκνεῖτε μήτ' ἀφῆτ' ἔπος κακόν.
ἥκω γὰρ οὐχ ὡς δρᾶν τι βουληθείς, ἐπεὶ
γέρων μέν εἰμι, πρὸς πόλιν δ' ἐπίσταμαι
σθένουσαν ἥκων, εἴ τιν' Ἑλλάδος, μέγα.
ἀλλ' ἄνδρα τόνδε τηλικόνδ' ἀπεστάλην 735
πείσων ἕπεσθαι πρὸς τὸ Καδμείων πέδον,
οὐκ ἐξ ἑνὸς στείλαντος, ἀλλ' ἀνδρῶν ὕπο
πάντων κελευσθείς, οὕνεχ' ἥκέ μοι γένει
τὰ τοῦδε πενθεῖν πήματ' εἰς πλεῖστον πόλεως.
ἀλλ', ὦ ταλαίπωρ' Οἰδίπους, κλύων ἐμοῦ 740
ἵκου πρὸς οἶκους. πᾶς σε Καδμείων λεὼς
καλεῖ δικαίως, ἐκ δὲ τῶν μάλιστ' ἐγώ,
ὅσῳπερ, εἰ μὴ πλεῖστον ἀνθρώπων ἔφυν
κάκιστος, ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον,
ὁρῶν σε τὸν δύστηνον ὄντα μὲν ξένον, 745
ἀεὶ δ' ἀλήτην κἀπὶ προσπόλου μιᾶς

βιοστερῆ χωροῦντα, τὴν ἐγὼ τάλας
οὐκ ἄν ποτ' ἐς τοσοῦτον αἰκίας πεσεῖν
ἔδοξ', ὅσον πέπτωκεν ἥδε δύσμορος,
ἀεί σε κηδεύουσα καὶ τὸ σὸν κάρα
πτωχῷ διαίτῃ, τηλικοῦτος, οὐ γάμων
ἔμπειρος, ἀλλὰ τοὐπιόντος ἁρπάσαι.
ἆρ' ἄθλιον τοὔνειδος, ὦ τάλας ἐγώ,
ὠνείδισ' ἐς σὲ κἀμὲ καὶ τὸ πᾶν γένος;
ἀλλ' οὐ γὰρ ἔστι ταμφανῆ κρύπτειν, σύ νυν
πρὸς θεῶν πατρῴων, Οἰδίπους, πεισθεὶς ἐμοὶ
κρύψον, θελήσας ἄστυ καὶ δόμους μολεῖν
τοὺς σοὺς πατρῴους, τήνδε τὴν πόλιν φίλως
εἰπών, ἐπαξία γάρ· ἡ δ' οἰκοι πλέον
δίκῃ σέβοιτ' ἄν, οὖσα σὴ πάλαι τροφός.
ΟΙ. ὦ πάντα τολμῶν κἀπὸ παντὸς ἂν φέρων
λόγου δικαίου μηχάνημα ποικίλον,
τί ταῦτα πειρᾷ κἀμὲ δεύτερον θέλεις
ἑλεῖν, ἐν οἷς μάλιστ' ἂν ἀλγοίην ἁλούς;
πρόσθεν τε γάρ με τοῖσιν οἰκείοις κακοῖς
νοσοῦνθ', ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονός,
οὐκ ἤθελες θέλοντι προσθέσθαι χάριν,
ἀλλ' ἡνίκ' ἤδη μεστὸς ἦ θυμούμενος,
καὶ τοὺν δόμοισιν ἦν διαιτᾶσθαι γλυκύ,
τότ' ἐξεώθεις κἀξέβαλλες, οὐδέ σοι
τὸ συγγενὲς τοῦτ' οὐδαμῶς τότ' ἦν φίλον·
νῦν τ' αὖθις ἡνίκ' εἰσορᾷς πόλιν τέ μοι
ξυνοῦσαν εὔνουν τήνδε καὶ γένος τὸ πᾶν,
πειρᾷ μετασπᾶν, σκληρὰ μαλθακῶς λέγων.
καίτοι τίς αὖτη τέρψις, ἄκοντας φιλεῖν;
ὥσπερ τις εἰ σοὶ λιπαροῦντι μὲν τυχεῖν
μηδὲν διδοίη μηδ' ἐπαρκέσαι θέλοι,
πλήρη δ' ἔχοντι θυμὸν ὧν χρῄζοις, τότε
δωροῖθ', ὅτ' οὐδὲν ἡ χάρις χάριν φέροι·
ἆρ' ἂν ματαίου τῆσδ' ἂν ἡδονῆς τύχοις;

τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοί,
λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά.
φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακόν.
ἥκεις ἔμ' ἄξων, οὐχ ἵν' ἐς δόμους ἄγῃς,
ἀλλ' ὡς πάραυλον οἰκίσῃς, πόλις δέ σοι
κακῶν ἄνατος τῶνδ' ἀπαλλαχθῇ χθονός.
οὐκ ἔστι σοι ταῦτ', ἀλλά σοι τάδ' ἔστ', ἐκεῖ
χώρας ἀλάστωρ οὑμὸς ἐνναίων ἀεί·
ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς
χθονὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον.
ἆρ' οὐκ ἄμεινον ἢ σὺ τἀν Θήβαις φρονῶ;
πολλῷ γ', ὅσῳπερ ἐκ σαφεστέρων κλύω,
Φοίβου τε καὐτοῦ Ζηνός, ὃς κείνου πατήρ.
τὸ σὸν δ' ἀφῖκται δεῦρ' ὑπόβλητον στόμα,
πολλὴν ἔχον στόμωσιν· ἐν δὲ τῷ λέγειν
κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια.
ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείθων, ἵθι·
ἡμᾶς δ' ἔα ζῆν ἐνθάδ'· οὐ γὰρ ἂν κακῶς
οὐδ' ὧδ' ἔχοντες ζῷμεν, εἰ τερποίμεθα.

ΚΡ. πότερα νομίζεις δυστυχεῖν ἔμ' ἐς τὰ σὰ
ἢ σ' εἰς τὰ σαυτοῦ μᾶλλον ἐν τῷ νῦν λόγῳ;

ΟΙ. ἐμοὶ μέν ἐσθ' ἥδιστον, εἰ σὺ μήτ' ἐμὲ
πείθειν οἷός τ' εἶ μήτε τούσδε τοὺς πέλας.

ΚΡ. ὦ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανεῖ
φρένας ποτ', ἀλλὰ λῦμα τῷ γήρᾳ τρέφει;

ΟΙ. γλώσσῃ σὺ δεινός· ἄνδρα δ' οὐδέν' οἷδ' ἐγὼ
δίκαιον, ὅστις ἐξ ἅπαντος εὖ λέγει.

ΚΡ. χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια.

ΟΙ. ὡς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.

ΚΡ. οὐ δῆθ', ὅτῳ γε νοῦς ἴσος καὶ σοὶ πάρα.

ΟΙ. ἄπελθ', ἐρῶ γὰρ καὶ πρὸ τῶνδε, μηδέ με
φύλασσ' ἐφορμῶν ἔνθα χρὴ ναίειν ἐμέ.

ΚΡ. μαρτύρομαι τούσδ', οὐ σέ· πρὸς δὲ τοὺς φίλους
οἳ' ἀνταμείβει ῥήματ', ἦν σ' ἔλω ποτέ,—

ΟΙ. τίς δ' ἄν με τῶνδε συμμάχων ἕλοι βίᾳ; 815
ΚΡ. ἦ μὴν σὺ κἄνευ τῶνδε λυπηθεὶς ἔσει.
ΟΙ. ποίῳ σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις;
ΚΡ. παίδοιν δυοῖν σοι τὴν μὲν ἀρτίως ἐγὼ
ξυναρπάσας ἔπεμψα, τὴν δ' ἄξω τάχα.
ΟΙ. οἴμοι. ΚΡ. τάχ' ἕξεις μᾶλλον οἰμώζειν τάδε. 820
ΟΙ. τὴν παῖδ' ἔχεις μου; ΚΡ. τήνδε *τ' οὐ μακροῦ χρόνου.
ΟΙ. ἰὼ ξένοι, τί δράσετ'; ἦ προδώσετε,
κοὐκ ἐξελᾶτε τὸν ἀσεβῆ τῆσδε χθονός;
ΧΟ. χώρει, ξέν', ἔξω θᾶσσον· οὔτε γὰρ τὰ νῦν
δίκαια πράσσεις οὔθ' ἃ πρόσθεν εἴργασαι. 825
ΚΡ. ὑμῖν ἂν εἴη τήνδε καιρὸς ἐξάγειν
ἄκουσαν, εἰ θέλουσα μὴ πορεύεται.
ΑΝ. οἴμοι τάλαινα, ποῖ φύγω; ποίαν λάβω
θεῶν ἄρηξιν ἢ βροτῶν; ΧΟ. τί δρᾷς, ξένε;
ΚΡ. οὐχ ἅψομαι τοῦδ' ἀνδρός, ἀλλὰ τῆς ἐμῆς. 830
ΟΙ. ὦ γῆς ἄνακτες. ΧΟ. ὦ ξέν', οὐ δίκαια δρᾷς.
ΚΡ. δίκαια. ΧΟ. πῶς δίκαια; ΚΡ. τοὺς ἐμοὺς ἄγω.
ΟΙ. στρ. ἰὼ πόλις.
ΧΟ. τί δρᾷς, ὦ ξέν'; οὐκ ἀφήσεις; τάχ' εἰς βάσανον εἶ χερῶν.
ΚΡ. εἶργου. ΧΟ. σοῦ μὲν οὔ, τάδε γε μωμένου. 836
ΚΡ. πόλει μαχεῖ γάρ, εἴ τι πημανεῖς ἐμέ.
ΟΙ. οὐκ ἠγόρευον ταῦτ' ἐγώ; ΧΟ. μέθες χεροῖν
τὴν παῖδα θᾶσσον. ΚΡ. μὴ 'πιτασσ' ἃ μὴ κρατεῖς.
ΧΟ. χαλᾶν λέγω σοι. ΚΡ. σοὶ δ' ἔγωγ' ὁδοιπορεῖν. 840
ΧΟ. προβᾶθ' ὧδε, βᾶτε βᾶτ', *ἔντυποι.
πόλις ἐναίρεται, πόλις ἐμά, σθένει.
προβᾶθ' ὧδέ μοι.
ΑΝ. ἀφέλκομαι δύστηνος, ὦ ξένοι ξένοι.
ΟΙ. ποῦ, τέκνον, εἶ μοι; ΑΝ. πρὸς βίαν πορεύομαι. 845
ΟΙ. ὄρεξον, ὦ παῖ, χεῖρας. ΑΝ. ἀλλ' οὐδὲν σθένω.
ΚΡ. οὐκ ἄξεθ' ὑμεῖς; ΟΙ. ὦ τάλας ἐγώ, τάλας.
ΚΡ. οὔκουν ποτ' ἐκ τούτοιν γε μὴ σκήπτροιν ἔτι
ὁδοιπορήσεις· ἀλλ' ἐπεὶ νικᾶν θέλεις

πατρίδα τε τὴν σὴν καὶ φίλους, ὑφ' ὧν ἐγὼ 850
ταχθεὶς τάδ' ἔρδω, καὶ τύραννος ὢν ὅμως,
νίκα. χρόνῳ γάρ, οἶδ' ἐγώ, γνώσει τάδε,
ὁθούνεκ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ
δρᾷς οὔτε πρόσθεν εἰργάσω βίᾳ φίλων,
ὀργῇ χάριν δούς, ἥ σ' ἀεὶ λυμαίνεται. 855
ΧΟ. *ἐπίσχες αὐτοῦ, ξεῖνε.* ΚΡ. *μὴ ψαύειν λέγω.*
ΧΟ. *οὗτοι σ' ἀφήσω, τῶνδέ γ' ἐστερημένος.*
ΚΡ. *καὶ μεῖζον ἆρα ῥύσιον πόλει τάχα*
θήσεις· ἐφάψομαι γὰρ οὐ ταύταιν μόναιν.
ΧΟ. *ἀλλ' ἐς τί τρέψει;* ΚΡ. *τόνδ' ἀπάξομαι λαβών.* 860
ΧΟ. *δεινὸν λέγεις.* ΚΡ. *ὡς τοῦτο νῦν πεπράξεται,*
ἢν μή μ' ὁ κραίνων τῆσδε γῆς ἀπειργάθῃ.
ΟΙ. *ὦ φθέγμ' ἀναιδές, ἦ σὺ γὰρ ψαύσεις ἐμοῦ;*
ΚΡ. *αὐδῶ σιωπᾶν.* ΟΙ. *μὴ γὰρ αἵδε δαίμονες*
*θεῖέν μ' ἄφωνον τῆσδε *τῆς ἀρᾶς ἔτι,* 865
ὅς μ', ὦ κάκιστε, ψιλὸν ὅμ' ἀποσπάσας
πρὸς ὅμμασιν τοῖς πρόσθεν ἐξοίχει βίᾳ.
*τοιγὰρ σέ *γ', αὐτὸν καὶ γένος τὸ σόν, θεῶν*
ὁ πάντα λεύσσων Ἥλιος δοίη βίον
τοιοῦτον οἷον κἀμὲ γηράναι ποτέ. 870
ΚΡ. *ὁρᾶτε ταῦτα, τῆσδε γῆς ἐγχώριοι;*
ΟΙ. *ὁρῶσι κἀμὲ καὶ σέ, καὶ φρονοῦσ' ὅτι*
ἔργοις πεπονθὼς ῥήμασίν σ' ἀμύνομαι.
ΚΡ. *οὗτοι καθέξω θυμόν, ἀλλ' ἄξω βίᾳ*
κεἰ μοῦνός εἰμι τόνδε καὶ χρόνῳ βραδύς. 875
ΟΙ. *ἀντ.* *ἰὼ τάλας.*
ΧΟ. *ὅσον λῆμ' ἔχων ἀφίκου, ξέν', εἰ τάδε δοκεῖς τελεῖν.*
ΚΡ. *δοκῶ.* ΧΟ. *τάνδ' ἄρ' οὐκέτι νεμῶ πόλιν.*
ΚΡ. *τοῖς τοι δικαίοις χὠ βραχὺς νικᾷ μέγαν.* 880
ΟΙ. *ἀκούεθ' οἷα φθέγγεται;* ΧΟ. *τά γ' οὐ τελεῖ·*
⏑ ⏑ – ⏑ – – ΚΡ. *Ζεὺς *γ' ἂν εἰδείη, σὺ δ' οὔ.*
ΧΟ. *ἆρ' οὐχ ὕβρις τάδ';* ΚΡ. *ὕβρις, ἀλλ' ἀνεκτέα.*
ΧΟ. *ἰὼ πᾶς λεώς, ἰὼ γᾶς πρόμοι,*

μόλετε σὺν τάχει, μόλετ'· ἐπεὶ πέραν
περῶσ' *οἵδε δή.
ΘΗ. τίς ποθ' ἡ βοή; τί τοὔργον; ἐκ τίνος φόβου ποτὲ
βουθυτοῦντά μ' ἀμφὶ βωμὸν ἔσχετ' ἐναλίῳ θεῷ
τοῦδ' ἐπιστάτῃ Κολωνοῦ; λέξαθ', ὡς εἰδῶ τὸ πᾶν,
οὗ χάριν δεῦρ' ᾖξα θᾶσσον ἢ καθ' ἡδονὴν ποδός.
ΟΙ. ὦ φίλτατ', ἔγνων γὰρ τὸ προσφώνημά σου,
πέπονθα δεινὰ τοῦδ' ὑπ' ἀνδρὸς ἀρτίως.
ΘΗ. τὰ ποῖα ταῦτα, τίς δ' ὁ πημήνας; λέγε.
ΟΙ. Κρέων ὅδ', ὃν δέδορκας, οἴχεται τέκνων
ἀποσπάσας μου τὴν μόνην ξυνωρίδα.
ΘΗ. πῶς εἶπας; ΟΙ. οἷά περ πέπονθ' ἀκήκοας.
ΘΗ. οὔκουν τις ὡς τάχιστα προσπόλων μολὼν
πρὸς τούσδε βωμοὺς πάντ' ἀναγκάσει λεὼν
ἄνιππον ἱππότην τε θυμάτων ἄπο
σπεύδειν ἀπὸ ῥυτῆρος, ἔνθα δίστομοι
μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί,
ὡς μὴ παρέλθωσ' αἱ κόραι, γέλως δ' ἐγὼ
ξένῳ γένωμαι τῷδε, χειρωθεὶς βίᾳ.
ἴθ', ὡς ἄνωγα, σὺν τάχει. τοῦτον δ' ἐγώ,
εἰ μὲν δι' ὀργῆς ἦκον, ἧς ὅδ' ἄξιος,
ἄτρωτον οὐ μεθῆκ' ἂν ἐξ ἐμῆς χερός·
νῦν δ' *οὕσπερ αὐτὸς τοὺς νόμους εἰσῆλθ' ἔχων,
τούτοισι κοὐκ ἄλλοισιν ἁρμοσθήσεται.
οὐ γάρ ποτ' ἔξει τῆσδε τῆς χώρας, πρὶν ἂν
κείνας ἐναργεῖς δεῦρό μοι στήσῃς ἄγων·
ἐπεὶ δέδρακας οὔτ' ἐμοῦ καταξίως
οὔθ' ὧν πέφυκας αὐτὸς οὔτε σῆς χθονός,
ὅστις δίκαι' ἀσκοῦσαν εἰσελθὼν πόλιν
κἄνευ νόμου κραίνουσαν οὐδέν, εἶτ' ἀφεὶς
τὰ τῆσδε τῆς γῆς κύρι' ὧδ' ἐπεισπεσὼν
ἄγεις θ' ἃ χρῄζεις καὶ παρίστασαι βίᾳ·
καί μοι πόλιν κένανδρον ἢ δούλην τινὰ
ἔδοξας εἶναι, κἄμ' ἴσον τῷ μηδενί.

καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν·
οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν,
οὐδ' ἄν σ' ἐπαινέσειαν, εἰ πυθοίατο
συλῶντα τἀμὰ καὶ τὰ τῶν θεῶν, βίᾳ
ἄγοντα φωτῶν ἀθλίων ἱκτήρια.
οὔκουν ἐγωγ' ἂν σῆς ἐπεμβαίνων χθονὸς,
οὐδ' εἰ τὰ πάντων εἶχον ἐνδικώτατα,
ἄνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονὸς
οὔθ' εἷλκον οὔτ' ἂν ἦγον, ἀλλ' ἠπιστάμην
ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεών.
σὺ δ' ἀξίαν οὐκ οὖσαν αἰσχύνεις πόλιν
τὴν αὐτὸς αὑτοῦ, καί σ' ὁ πληθύων χρόνος
γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.
εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν,
τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά,
εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις
εἶναι βίᾳ τε κοὐχ ἑκών· καὶ ταῦτά σοι
τῷ νῷ θ' ὁμοίως κἀπὸ τῆς γλώσσης λέγω.

ΧΟ. ὁρᾷς ἵν' ἥκεις, ὦ ξέν' ; ὡς ἀφ' ὧν μὲν εἶ
φαίνει δίκαιος, δρῶν δ' ἐφευρίσκει κακά.

ΚΡ. ἐγὼ οὔτ' ἄνανδρον τήνδε τὴν πόλιν λέγων,
ὦ τέκνον Αἰγέως, οὔτ' ἄβουλον, ὡς σὺ φῄς,
τοὔργον τόδ' ἐξέπραξα, γιγνώσκων δ' ὅτι
οὐδείς ποτ' αὐτοὺς τῶν ἐμῶν ἂν ἐμπέσοι
ζῆλος ξυναίμων, ὥστ' ἐμοῦ τρέφειν βίᾳ.
ᾔδη δ' ὀθούνεκ' ἄνδρα καὶ πατροκτόνον
κἄναγνον οὐ δεξοίατ', οὐδ' ὅτῳ γάμοι
ξυνόντες εὑρέθησαν ἀνόσιοι τέκνων.
τοιοῦτον αὐτοῖς Ἄρεος εὔβουλον πάγον
ἐγὼ ξυνῄδη χθόνιον ὄνθ', ὃς οὐκ ἐᾷ
τοιούσδ' ἀλήτας τῇδ' ὁμοῦ ναίειν πόλει·
ᾧ πίστιν ἴσχων τήνδ' ἐχειρούμην ἄγραν.
καὶ ταῦτ' ἂν οὐκ ἔπρασσον, εἰ μή μοι πικρὰς
αὐτῷ τ' ἀρὰς ἠρᾶτο καὶ τῷμῷ γένει·

ἀνθ' ὧν πεπονθὼς ἠξίουν τάδ' ἀντιδρᾶν.
θυμοῦ γὰρ οὐδὲν γῆράς ἐστιν ἄλλο πλὴν
θανεῖν· θανόντων δ' οὐδὲν ἄλγος ἅπτεται.
πρὸς ταῦτα πράξεις οἷον ἂν θέλῃς· ἐπεὶ
ἐρημία με, κεἰ δίκαι' ὅμως λέγω,
σμικρὸν τίθησι· πρὸς δὲ τὰς πράξεις ὅμως,
καὶ τηλικόσδ' ὤν, ἀντιδρᾶν πειράσομαι.

ΟΙ. ὦ λῆμ' ἀναιδές, τοῦ καθυβρίζειν δοκεῖς,
πότερον ἐμοῦ γέροντος, ἢ σαυτοῦ, τόδε;
ὅστις φόνους μοι καὶ γάμους καὶ συμφορὰς
τοῦ σοῦ διῆκας στόματος, ἃς ἐγὼ τάλας
ἤνεγκον ἄκων· θεοῖς γὰρ ἦν οὕτω φίλον,
τάχ' ἄν τι μηνίουσιν εἰς γένος πάλαι.
ἐπεὶ καθ' αὑτόν γ' οὐκ ἂν ἐξεύροις ἐμοὶ
ἁμαρτίας ὄνειδος οὐδὲν ἀνθ' ὅτου
τάδ' εἰς ἐμαυτὸν τοὺς ἐμούς θ' ἡμάρτανον.
ἐπεὶ δίδαξον, εἴ τι θέσφατον πατρὶ
χρησμοῖσιν ἱκνεῖθ' ὥστε πρὸς παίδων θανεῖν,
πῶς ἂν δικαίως τοῦτ' ὀνειδίζοις ἐμοί,
ὃς οὔτε βλάστας πω γενεθλίους πατρός,
οὐ μητρὸς εἶχον, ἀλλ' ἀγέννητος τότ' ἦ;
εἰ δ' αὖ φανεὶς δύστηνος, ὡς ἐγὼ 'φάνην,
ἐς χεῖρας ἦλθον πατρὶ καὶ κατέκτανον,
μηδὲν ξυνιεὶς ὧν ἔδρων εἰς οὕς τ' ἔδρων,
πῶς *δᾶν τό γ' ἄκον πρᾶγμ' ἂν εἰκότως ψέγοις;
μητρὸς δέ, τλῆμον, οὐκ ἐπαισχύνει γάμους
οὕσης ὁμαίμου σῆς μ' ἀναγκάζων λέγειν
οἵους ἐρῶ τάχ'· οὐ γὰρ οὖν σιγήσομαι,
σοῦ γ' εἰς τόδ' ἐξελθόντος ἀνόσιον στόμα.
ἔτικτε γὰρ μ' ἔτικτεν, ὤμοι μοι κακῶν,
οὐκ εἰδότ' οὐκ εἰδυῖα, καὶ τεκοῦσά με
αὐτῆς ὄνειδος παῖδας ἐξέφυσέ μοι.
ἀλλ' ἓν γὰρ οὖν ἔξοιδα, σὲ μὲν ἑκόντ' ἐμὲ
κείνην τε ταῦτα δυστομεῖν· ἐγὼ δέ νιν

ἄκων ἔγημα, φθέγγομαί τ' ἄκων τάδε.
ἀλλ' οὐ γὰρ οὔτ' ἐν τοῖσδ' ἀκούσομαι κακὸς
γάμοισιν οὔθ' οὓς αἰὲν ἐμφορεῖς σύ μοι
φόνους πατρῴους ἐξονειδίζων πικρῶς. 990
ἓν γάρ μ' ἄμειψαι μοῦνον ὧν σ' ἀνιστορῶ.
εἴ τίς σε τὸν δίκαιον αὐτίκ' ἐνθάδε
κτείνοι παραστάς, πότερα πυνθάνοι' ἂν εἰ
πατήρ σ' ὁ καίνων, ἢ τίνοι' ἂν εὐθέως;
δοκῶ μέν, εἴπερ ζῆν φιλεῖς, τὸν αἴτιον 995
τίνοι' ἄν, οὐδὲ τοὔνδικον περιβλέποις.
τοιαῦτα μέντοι καὐτὸς εἰσέβην κακά,
θεῶν ἀγόντων· οἷς ἐγὼ οὐδὲ τὴν πατρὸς
ψυχὴν ἂν οἶμαι ζῶσαν ἀντειπεῖν ἐμοί.
σὺ δ', εἰ γὰρ οὐ δίκαιος, ἀλλ' ἄπαν καλὸν 1000
λέγειν νομίζων, ῥητὸν ἄρρητόν τ' ἔπος,
τοιαῦτ' ὀνειδίζεις με τῶνδ' ἐναντίον.
καί σοι τὸ Θησέως ὄνομα θωπεῦσαι καλόν,
καὶ τὰς Ἀθήνας, ὡς κατῴκηνται καλῶς·
κἄθ' ὧδ' ἐπαινῶν πολλὰ τοῦδ' ἐκλανθάνει, 1005
ὁθούνεκ' εἴ τις γῆ θεοὺς ἐπίσταται
τιμαῖς σεβίζειν, ἥδε τοῦθ' ὑπερφέρει,
ἀφ' ἧς σὺ κλέψας τὸν ἱκέτην γέροντ' ἐμὲ
αὐτόν τ' ἐχειροῦ τὰς κόρας τ' οἴχει λαβών.
ἀνθ' ὧν ἐγὼ νῦν τάσδε τὰς θεὰς ἐμοὶ 1010
καλῶν ἱκνοῦμαι καὶ κατασκήπτω λιταῖς
ἐλθεῖν ἀρωγοὺς ξυμμάχους θ', ἵν' ἐκμάθῃς
οἷων ὑπ' ἀνδρῶν ἥδε φρουρεῖται πόλις.

ΧΟ. ὁ ξεῖνος, ὦναξ, χρηστός· αἱ δὲ συμφοραὶ
αὐτοῦ πανώλεις, ἄξιαι δ' ἀμυναθεῖν. 1015

ΘΗ. ἄλις λόγων· ὡς οἱ μὲν ἐξηρπασμένοι
σπεύδουσιν, ἡμεῖς δ' οἱ παθόντες ἔσταμεν.

ΚΡ. τί δῆτ' ἀμαυρῷ φωτὶ προστάσσεις ποιεῖν;

ΘΗ. ὁδοῦ κατάρχειν τῆς ἐκεῖ, πομπὸν δέ με
χωρεῖν, ἵν', εἰ μὲν ἐν τόποισι τοῖσδ' ἔχεις 1020

τὰς παῖδας ἡμῶν, αὐτὸς ἐκδείξῃς ἐμοί·
εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν·
ἄλλοι γὰρ οἱ σπεύδοντες, οὓς οὐ μή ποτε
χώρας φυγόντες τῆσδ' ἐπεύξωνται θεοῖς.
ἀλλ' ἐξυφηγοῦ· γνῶθι δ' ὡς ἔχων ἔχει
καί σ' εἶλε θηρῶνθ' ἡ τύχη· τὰ γὰρ δόλῳ
τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται.
κοὐκ ἄλλον ἕξεις εἰς τόδ'· ὡς ἔξοιδά σε
οὐ ψιλὸν οὐδ' ἄσκευον ἐς τοσήνδ' ὕβριν
ἥκοντα τόλμης τῆς παρεστώσης τανῦν,
ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὢν ἕδρας τάδε.
ἃ δεῖ μ' ἀθρῆσαι, μηδὲ τήνδε τὴν πόλιν
ἑνὸς ποιῆσαι φωτὸς ἀσθενεστέραν.
νοεῖς τι τούτων, ἢ μάτην τὰ νῦν τέ σοι
δοκεῖ λελέχθαι χὥτε ταῦτ' ἐμηχανῶ;

ΚΡ. οὐδὲν σὺ μεμπτὸν ἐνθάδ' ὢν ἐρεῖς ἐμοί·
οἵκοι δὲ χἠμεῖς εἰσόμεσθ' ἃ χρὴ ποιεῖν.

ΘΗ. χωρῶν ἀπείλει νυν· σὺ δ' ἡμίν, Οἰδίπους,
ἕκηλος αὐτοῦ μίμνε, πιστωθεὶς ὅτι,
ἢν μὴ θάνω 'γὼ πρόσθεν, οὐχὶ παύσομαι
πρὶν ἄν σε τῶν σῶν κύριον στήσω τέκνων.

ΟΙ. ὄναιο, Θησεῦ, τοῦ τε γενναίου χάριν
καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθίας.

ΧΟ. στρ.α'. εἴην ὄθι δαΐων
ἀνδρῶν τάχ' ἐπιστροφαὶ
τὸν χαλκοβόαν Ἄρη
μίξουσιν, ἢ πρὸς Πυθίαις,
ἢ λαμπάσιν ἀκταῖς,
οὗ πότνιαι *σεμνὰ τιθηνοῦνται τέλη
θνατοῖσιν, ὧν καὶ χρυσέα
κλὴς ἐπὶ γλώσσᾳ βέβακε
προσπόλων Εὐμολπιδᾶν·
ἔνθ' οἶμαι τὸν †ἐγρεμάχαν
Θησέα καὶ τὰς διστόλους

ἀδμῆτας ἀδελφὰς
αὐτάρκει τάχ' ἐμμίξειν βοᾷ
τούσδ' ἀνὰ χώρους·
ἀντ.α'. ἦ που τὸν ἐφέσπερον
πέτρας νιφάδος πελῶσ' 1060
Οἰάτιδος ἐκ νομοῦ,
πώλοισιν, ἢ ῥιμφαρμάτοις
φεύγοντες ἀμίλλαις.
ἰλώσεται· δεινὸς ὁ προσχώρων Ἄρης, 1065
δεινὰ δὲ Θησειδᾶν ἀκμά.
πᾶς γὰρ ἀστράπτει χαλινός,
πᾶσα δ' ὁρμᾶται †κατ' ἀμ-
πυκτήρια φάλαρα πώλων† 1070
ἅμβασις, οἳ τὰν ἱππίαν
τιμῶσιν Ἀθάναν
καὶ τὸν πόντιον γαιάοχον
Ῥέας φίλον υἱόν.
στρ.β'. *ἔρδουσ' ἢ μέλλουσιν; ὡς 1074
προμνᾶταί τί μοι
γνώμα τάχ' ἀνδώσειν
τὰν δεινὰ τλᾶσαν, δεινὰ δ' εὐροῦσαν πρὸς *αὐθαίμων πάθη.
τελεῖ τελεῖ Ζεύς τι κατ' ἄμαρ·
μάντις εἶμ' ἐσθλῶν ἀγώνων. 1080
εἴθ' ἀελλαία ταχύρρωστος πελειὰς
αἰθερίας νεφέλας κύρσαιμι *τῶνδ' ἀγώνων
θεωρήσασα τοὐμὸν ὄμμα.
ἀντ.β'. ἰὼ Ζεῦ, πάνταρχε θεῶν, 1085
παντόπτα, πόροις
γᾶς τᾶσδε δαμούχοις
σθένει Πινικείῳ τὸν εὔαγρον τελειῶσαι λόχον,
σεμνά τε παῖς Παλλὰς Ἀθάνα. 1090
καὶ τὸν ἀγρευτὰν Ἀπόλλω
καὶ κασιγνήταν πυκνοστίκτων ὀπαδὸν
ὠκυπόδων ἐλάφων στέργω διπλᾶς ἀρωγάς

μολεῖν γᾷ τᾷδε καὶ πολίταις.
ὦ ξεῖν' ἀλῆτα, τῷ σκοπῷ μὲν οὐκ ἐρεῖς
ὡς ψευδόμαντις· τὰς κόρας γὰρ εἰσορῶ
τάσδ' ἄσσον αὖθις ὧδε προσπολουμένας.
ΟΙ. ποῦ ποῦ; τί φῄς; πῶς εἶπας; ΑΝ. ὦ πάτερ πάτερ,
τίς ἂν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν
δοίη, τὸν ἡμᾶς δεῦρο προσπέμψαντά σοι;
ΟΙ. ὦ τέκνον, ἦ πάρεστον; ΑΝ. αἵδε γὰρ χέρες
Θησέως ἔσωσαν φιλτάτων τ' ὀπαόνων.
ΟΙ. προσέλθετ', ὦ παῖ, πατρί, καὶ τὸ μηδαμὰ
ἐλπισθὲν ἥξειν σῶμα βαστάσαι δότε.
ΑΝ. αἰτεῖς ἃ τεύξει· σὺν πόθῳ γὰρ ἡ χάρις.
ΟΙ. ποῦ δῆτα, ποῦ 'στον; ΑΝ. αἵδ' ὁμοῦ πελάζομεν.
ΟΙ. ὦ φίλτατ' ἔρνη. ΑΝ. τῷ τεκόντι πᾶν φίλον.
ΟΙ. ὦ σκῆπτρα φωτός. ΑΝ. δυσμόρου *γε δύσμορα.
ΟΙ. ἔχω τὰ φίλτατ', οὐδ' ἔτ' ἂν πανάθλιος
θανὼν ἂν εἴην, σφῷν παρεστώσαιν ἐμοί.
ἐρείσατ', ὦ παῖ, πλευρὸν ἀμφιδέξιον
*ἐμφύντε τῷ φύσαντι, κἀναπαύσετον
τοῦ πρόσθ' ἐρήμου τοῦδε δυστήνου πλάνου.
καί μοι τὰ πραχθέντ' εἶπαθ' ὡς βράχιστ', ἐπεὶ
ταῖς τηλικαῖσδε σμικρὸς ἐξαρκεῖ λόγος.
ΑΝ. ὅδ' ἔσθ' ὁ σώσας· τοῦδε χρὴ κλύειν, πάτερ,
καὶ σοί τε τοὔργον *τοὔτ' *ἐμοί τ' ἔσται βραχύ.
ΟΙ. ὦ ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρὲς
τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον.
ἐπίσταμαι γὰρ τήνδε *τὴν ἐς τάσδε μοι
τέρψιν παρ' ἄλλου μηδενὸς πεφασμένην.
σὺ γάρ νιν ἐξέσωσας, οὐκ ἄλλος βροτῶν.
καί σοι θεοὶ πόροιεν ὡς ἐγὼ θέλω,
αὐτῷ τε καὶ γῇ τῇδ'· ἐπεὶ τό γ' εὐσεβὲς
μόνοις παρ' ὑμῖν εὗρον ἀνθρώπων ἐγὼ
καὶ τοὐπιεικὲς καὶ τὸ μὴ ψευδοστομεῖν.
εἰδὼς δ' ἀμύνω τοῖσδε τοῖς λόγοις τάδε.

ἔχω γὰρ ἄχω διὰ σὲ κοὐκ ἄλλον βροτῶν.
καί μοι χέρ', ὦναξ, δεξιὰν ὄρεξον, ὡς
ψαύσω φιλήσω τ', εἰ θέμις, τὸ σὸν κάρα.
καίτοι τί φωνῶ; πῶς *σ' ἂν ἄθλιος γεγὼς
θιγεῖν θελήσαιμ' ἀνδρός, ᾧ *τίς οὐκ ἔνι
κηλὶς κακῶν ξύνοικος; οὐκ ἔγωγέ σε,
οὐδ' οὖν ἐάσω. τοῖς γὰρ ἐμπείροις βροτῶν
μόνοις οἷόν τε συνταλαιπωρεῖν τάδε.
σὺ δ' αὐτόθεν μοι χαῖρε καὶ τὰ λοιπά μου
μέλου δικαίως, ὥσπερ ἐς τόδ' ἡμέρας.
ΘΗ. οὔτ' εἴ τι μῆκος τῶν λόγων ἔθου πλέον,
τέκνοισι τερφθεὶς τοῖσδε, θαυμάσας ἔχω,
οὐδ' εἰ πρὸ τοὐμοῦ προὔλαβες τὰ τῶνδ' ἔπη.
βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.
οὐ γὰρ λόγοισι τὸν βίον σπουδάζομεν
λαμπρὸν ποιεῖσθαι μᾶλλον ἢ τοῖς δρωμένοις.
δείκνυμι δ'· ὧν γὰρ ὤμοσ' οὐκ ἐψευσάμην
οὐδέν σε, πρέσβυ. τάσδε γὰρ πάρειμ' ἄγων
ζώσας, ἀκραιφνεῖς τῶν κατηπειλημένων.
χὤπως μὲν ἀγὼν ἠρέθη τί δεῖ μάτην
κομπεῖν, ἃ γ' εἴσει καὐτὸς ἐκ ταύταιν ξυνών;
λόγος δ' ὃς ἐμπέπτωκεν ἀρτίως ἐμοὶ
στείχοντι δεῦρο, συμβαλοῦ γνώμην, ἐπεὶ
σμικρὸς μὲν εἰπεῖν, ἄξιος δὲ θαυμάσαι.
πρᾶγος δ' ἀτίζειν οὐδὲν ἄνθρωπον χρεών.
ΟΙ. τί δ' ἔστι, τέκνον Αἰγέως; δίδασκέ με,
ὡς μὴ εἰδότ' αὐτὸν μηδὲν ὢν σὺ πυνθάνει.
ΘΗ. φασίν τιν' ἡμῖν ἄνδρα, σοὶ μὲν ἔμπολιν
οὐκ ὄντα, συγγενῆ δέ, προσπεσόντα πως
βωμῷ καθῆσθαι τῷ Ποσειδῶνος, παρ' ᾧ
θύων ἔκυρον ἡνίχ' ὡρμώμην ἐγώ.
ΟΙ. ποδαπόν; τί προσχρῄζοντα τῷ θακήματι;
ΘΗ. οὐκ οἶδα πλὴν ἔν· σοῦ γάρ, ὡς λέγουσί μοι,
βραχύν τιν' αἰτεῖ μῦθον οὐκ ὄγκου πλέων.

ΟΙ. ποῖόν τιν'; οὐ γὰρ ἦδ' ἕδρα σμικροῦ λόγου.
ΘΗ. σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν *μόνον
αἰτεῖν ἀπελθεῖν *τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ.
ΟΙ. τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἕδραν;
ΘΗ. ὅρα κατ' Ἄργος εἴ τις ὑμὶν ἐγγενὴς
ἔσθ', ὅστις ἄν σου τοῦτο προσχρῄζοι τυχεῖν.
ΟΙ. ὦ φίλτατε, *σχὲς οὗπερ εἶ. ΘΗ. τί δ' ἔστι σοι;
ΟΙ. μή μου δεηθῇς. ΘΗ. πράγματος ποίου; λέγε.
ΟΙ. ἔξοιδ' ἀκούων τῶνδ' ὅς ἐσθ' ὁ προστάτης.
ΘΗ. καὶ τίς ποτ' ἐστίν, ὅν γ' ἐγὼ ψέξαιμί τι;
ΟΙ. παῖς οὑμός, ὦναξ, στυγνός, οὗ λόγων ἐγὼ
ἥλιγιστ' ἂν ἀνδρῶν ἐξανασχοίμην κλύων.
ΘΗ. τί δ'; οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἃ μὴ
χρῄζεις; τί σοι τοῦτ' ἐστὶ λυπηρόν, κλύειν;
ΟΙ. ἔχθιστον, ὦναξ, φθέγμα τοῦθ' ἥκει πατρί·
καὶ μή μ' ἀνάγκῃ προσβάλῃς τάδ' εἰκαθεῖν.
ΘΗ. ἀλλ' εἰ τὸ θάκημ' ἐξαναγκάζει, σκόπει·
μή σοι πρόνοι' ᾖ τοῦ θεοῦ φυλακτέα.
ΑΝ. πάτερ, πιθοῦ μοι, κεἰ νέα παραινέσω.
τὸν ἄνδρ' ἔασον τόνδε τῇ θ' αὑτοῦ φρενὶ
χάριν παρασχεῖν τῷ θεῷ θ' ἃ βούλεται,
καὶ νῷν ὕπεικε τὸν κασίγνητον μολεῖν.
οὐ γάρ σε, θάρσει, πρὸς βίαν παρασπάσει
γνώμης, ἃ μή σοι συμφέροντα λέξεται.
λόγων δ' ἀκοῦσαι τίς βλάβη; τά τοι καλῶς
εὑρημέν' ἔργα τῷ λόγῳ μηνύεται.
ἔφυσας αὐτόν· ὥστε *μηδὲ δρῶντά σε
τὰ τῶν *κάκιστα δυσσεβεστάτων, πάτερ,
θέμις σέ γ' εἶναι κεῖνον ἀντιδρᾶν κακῶς.
ἀλλ' αὐτόν—εἰσὶ χἀτέροις γοναὶ κακαὶ
καὶ θυμὸς ὀξύς, ἀλλὰ νουθετούμενοι
φίλων ἐπῳδαῖς ἐξεπᾴδονται φύσιν.
σὺ δ' εἰς ἐκεῖνα, μὴ τὰ νῦν, ἀποσκόπει
πατρῷα καὶ μητρῷα πήμαθ' ἅπαθες,

κἂν κεῖνα λεύσσῃς, οἷδ' ἐγώ, γνώσει κακοῦ
θυμοῦ τελευτὴν ὡς κακὴ προσγίγνεται.
ἔχεις γὰρ οὐχὶ βαιὰ τἀνθυμήματα,
τῶν σῶν ἀδέρκτων ὀμμάτων τητώμενος.
ἀλλ' ἡμὶν εἶκε. λιπαρεῖν γὰρ οὐ καλὸν
δίκαια προσχρῄζουσιν, οὐδ' αὐτὸν μὲν εὖ
πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν.
ΟΙ. τέκνον, βαρεῖαν ἡδονὴν νικᾶτέ με
λέγοντες· ἔστω δ' οὖν ὅπως ὑμῖν φίλον.
μόνον, ξέν', εἴπερ κεῖνος ὧδ' ἐλεύσεται,
μηδεὶς κρατείτω τῆς ἐμῆς ψυχῆς ποτέ.
ΘΗ. ἄπαξ τὰ τοιαῦτ', οὐχὶ δὶς χρῄζω κλύειν,
ὦ πρέσβυ. κομπεῖν δ' οὐχὶ βούλομαι· σὺ δὲ
σῶς ἴσθ', ἐάν περ κἀμέ τις σώζῃ θεῶν.
ΧΟ. στρ. ὅστις τοῦ πλέονος μέρους χρῄζει τοῦ μετρίου παρεὶς
ζώειν, σκαιοσύναν φυλάσσων ἐν ἐμοὶ κατάδηλος ἔσται.
ἐπεὶ πολλὰ μὲν αἱ μακραὶ ἁμέραι κατέθεντο δὴ
λύπας ἐγγυτέρω, τὰ τέρποντα δ' οὐκ ἂν ἴδοις ὅπου,
5 ὅταν τις ἐς πλέον πέσῃ
τοῦ θέλοντος· *ὁ δ' ἐπίκουρος ἰσοτέλεστος,
Ἅιδος ὅτε μοῖρ' ἀνυμέναιος
ἄλυρος ἄχορος ἀναπέφηνε,
θάνατος ἐς τελευτάν.
ἀντ. μὴ φῦναι τὸν ἅπαντα νικᾷ λόγον· τὸ δ', ἐπεὶ φανῇ,
βῆναι κεῖθεν ὅθεν περ ἧκει πολὺ δεύτερον ὡς τάχιστα.
ὡς εὖτ' ἂν τὸ νέον παρῇ, κούφας ἀφροσύνας φέρον,
τίς πλάγχθη †πολύμοχθος ἔξω; τίς οὐ καμάτων ἔνι;
5 φόνοι, στάσεις, ἔρις, μάχαι
καὶ φθόνος· τό τε κατάμεμπτον ἐπιλέλογχε
πύματον ἀκρατὲς ἀπροσόμιλον
γῆρας ἄφιλον, ἵνα πρόπαντα
κακὰ κακῶν ξυνοικεῖ.
ἐπ. ἐν ᾧ τλάμων ὅδ', οὐκ ἐγὼ μόνος,
πάντοθεν βόρειος ὥς τις

ἀκτὰ κυματοπλὴξ χειμερία κλονεῖται,
ὡς καὶ τόνδε κατάκρας
δειναὶ κυματοαγεῖς
ἄται κλονέουσιν ἀεὶ ξυνοῦσαι,
αἱ μὲν ἀπ' ἀελίου δυσμᾶν,
αἱ δ' ἀνατέλλοντος,
αἱ δ' ἀνὰ μέσσαν ἀκτῖν',
αἱ δ' *ἐννυχιᾶν ἀπὸ ῥιπᾶν.
ΑΝ. καὶ μὴν ὅδ' ἡμῖν, ὡς ἔοικεν, ὁ ξένος,
—ἀνδρῶν γε μοῦνος, ὦ πάτερ,—δι' ὄμματος
ἀστακτὶ λείβων δάκρυον ὧδ' ὁδοιπορεῖ.
ΟΙ. τίς οὗτος;
ΑΝ. ὅνπερ καὶ πάλαι κατείχομεν
γνώμῃ, πάρεστι δεῦρο Πολυνείκης ὅδε.

ΠΟΛΥΝΕΙΚΗΣ.

οἴμοι, τί δράσω; πότερα τἀμαυτοῦ κακὰ
πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὁρῶν
πατρὸς γέροντος; ὃν ξένης ἐπὶ χθονὸς
σὺν σφῷν ἐφεύρηκ' ἐνθάδ' ἐκβεβλημένον
ἐσθῆτι σὺν τοιᾷδε, τῆς ὁ δυσφιλὴς
γέρων γέροντι συγκατῴκηκεν *πίνος
πλευρὰν μαραίνων, κρατὶ δ' ὀμματοστερεῖ
κόμη δι' αὔρας ἀκτένιστος ᾄσσεται·
ἀδελφὰ δ', ὡς ἔοικε, τούτοισιν φορεῖ
τὰ τῆς ταλαίνης νηδύος θρεπτήρια.
ἀγὼ πανώλης ὄψ' ἄγαν ἐκμανθάνω·
καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς
ταῖς σαῖσιν ἥκειν· *τἀμὰ μὴ 'ξ ἄλλων πύθῃ.
ἀλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων
Αἰδὼς ἐπ' ἔργοις πᾶσι, καὶ πρὸς σοί, πάτερ,
παρασταθήτω. τῶν γὰρ ἡμαρτημένων
ἄκη μέν ἐστι, προσφορὰ δ' οὐκ ἔστ' ἔτι.
τί σιγᾷς;
φώνησον, ὦ πάτερ, τι· μή μ' ἀποστραφῇς.

οὐδ' ἀνταμείβει μ' οὐδέν; ἀλλ' ἀτιμάσας
πέμψεις ἄναυδος, οὐδ' ἃ μηνίεις φράσας:
ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὁμαίμονες,
πειράσατ' ἀλλ' ὑμεῖς γε κινῆσαι πατρὸς
τὸ δυσπρόσοιστον καὶ προσήγορον στόμα,
ὡς μή μ' ἄτιμον, τοῦ θεοῦ γε προστάτην,
οὕτως *ἀφῇ γε μηδὲν ἀντειπὼν ἔπος.
ΑΝ. λέγ', ὦ ταλαίπωρ', αὐτὸς ὢν χρείᾳ πάρει.
τὰ πολλὰ γάρ τοι ῥήματ' ἢ τέρψαντά τι,
ἢ δυσχεράναντ', ἢ κατοικτίσαντά πως,
παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά.
ΠΟ. ἀλλ' ἐξερῶ· καλῶς γὰρ ἐξηγεῖ σύ μοι·
πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος
ἀρωγόν, ἔνθεν μ' ὧδ' ἀνέστησεν μολεῖν
ὑ τῆσδε τῆς γῆς κοίρανος, δίδοὺς ἐμοὶ
λέξαι τ' ἀκοῦσαί τ' ἀσφαλεῖ σὺν ἐξόδῳ.
καὶ ταῦτ' ἀφ' ὑμῶν, ὦ ξένοι, βουλήσομαι
καὶ ταῖνδ' ἀδελφαῖν καὶ πατρὸς κυρεῖν ἐμοί.
ἃ δ' ἦλθον ἤδη σοι θέλω λέξαι, πάτερ.
γῆς ἐκ πατρῴας ἐξελήλαμαι φυγάς,
τοῖς σοῖς πανάρχοις οὔνεκ' ἐνθακεῖν θρόνοις
γονῇ πεφυκὼς ἠξίουν γεραιτέρᾳ.
ἀνθ' ὧν μ' Ἐτεοκλῆς, ὢν φύσει νεώτερος,
γῆς ἐξέωσεν, οὔτε νικήσας λόγῳ
οὔτ' εἰς ἔλεγχον χειρὸς οὐδ' ἔργου μολών,
πόλιν δὲ πείσας. ὧν ἐγὼ μάλιστα μὲν
τὴν σὴν Ἐρινὺν αἰτίαν εἶναι λέγω·
ἔπειτα κἀπὸ μάντεων ταύτῃ κλύω.
ἐπεὶ γὰρ ἦλθον Ἄργος ἐς τὸ Δωρικόν,
λαβὼν Ἄδραστον πενθερὸν ξυνωμότας
ἔστησ' ἐμαυτῷ γῆς ὅσοιπερ Ἀπίας
πρῶτοι καλοῦνται καὶ τετίμηνται δόρει,
ὅπως τὸν ἑπτάλογχον ἐς Θήβας στόλον
ξὺν τοῖσδ' ἀγείρας ἢ θάνοιμι πανδίκως,

ἦ τοὺς τάδ' ἐκπράξαντας ἐκβάλοιμι γῆς.
εἶεν· τί δῆτα νῦν ἀφιγμένος κυρῶ;
σοὶ προστρόπαιος, ὦ πάτερ, λιτὰς ἔχων,
αὐτός *τ' ἐμαυτοῦ ξυμμάχων τε τῶν ἐμῶν,
οἳ νῦν σὺν ἑπτὰ τάξεσιν σὺν ἑπτά τε
λόγχαις τὸ Θήβης πεδίον ἀμφεστᾶσι πᾶν·
οἷος δορυσσοῦς Ἀμφιάρεως, τὰ πρῶτα μὲν
*δόρει κρατύνων, πρῶτα δ' οἰωνῶν ὁδοῖς·
ὁ δεύτερος δ' Αἰτωλὸς Οἰνέως τόκος
Τυδεύς· τρίτος δ' Ἐτέοκλος, Ἀργεῖος γεγώς·
τέταρτον Ἱππομέδοντ' ἀπέστειλεν πατὴρ
Ταλαός· ὁ πέμπτος δ' εὔχεται κατασκαφῇ
Καπανεὺς τὸ Θήβης ἄστυ δῃώσειν πυρί·
ἕκτος δὲ Παρθενοπαῖος Ἀρκὰς ὄρνυται,
ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ
μητρὸς λοχευθείς, πιστὸς Ἀταλάντης γόνος·
ἐγὼ δὲ σός, κεἰ μὴ σός, ἀλλὰ τοῦ κακοῦ
πότμου φυτευθείς, σός γέ τοι καλούμενος,
ἄγω τὸν Ἄργους ἄφοβον ἐς Θήβας στρατόν.
οἵ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ,
ἱκετεύομεν ξύμπαντες ἐξαιτούμενοι
μῆνιν βαρεῖαν εἰκαθεῖν ὁρμωμένῳ
τῷδ' ἀνδρὶ τοὐμοῦ πρὸς κασιγνήτου τίσιν,
ὅς μ' ἐξέωσε κἀπεσύλησεν πάτρας.
εἰ γάρ τι πιστὸν ἐστιν ἐκ χρηστηρίων,
οἷς ἂν σὺ προσθῇ, τοῖσδ' ἔφασκ' εἶναι κράτος.
πρός νύν σε κρηνῶν καὶ θεῶν ὁμογνίων
αἰτῶ πιθέσθαι καὶ παρεικαθεῖν, ἐπεὶ
πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σύ·
ἄλλους δὲ θωπεύοντες οἰκοῦμεν σύ τε
κἀγώ, τὸν αὐτὸν δαίμον' ἐξειληφότες.
ὁ δ' ἐν δόμοις τύραννος, ὦ τάλας ἐγώ,
κοινῇ καθ' ἡμῶν ἐγγελῶν ἁβρύνεται·
ὅν, εἰ σὺ τῆμῇ ξυμπαραστήσει φρενί,

βραχεῖ σὺν ὄγκῳ καὶ χρόνῳ διασκεδῶ.
ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,
στήσω δ' ἐμαυτόν, κεῖνον ἐκβαλὼν βίᾳ.
καὶ ταῦτα σοῦ μὲν ξυνθέλοντος ἔστι μοι
κομπεῖν, ἄνευ σοῦ δ' οὐδὲ σωθῆναι σθένω.
ΧΟ. τὸν ἄνδρα, τοῦ πέμψαντος οὕνεκ', *Οἰδίπους,
εἰπὼν ὁποῖα ξύμφορ' ἔκπεμψαι πάλιν.
ΟΙ. ἀλλ' εἰ μέν, ἄνδρες, τῆσδε δημοῦχος χθονός
μὴ 'τύγχαν' αὐτὸν δεῦρο προσπέμψας ἐμοὶ
Θησεύς, δικαίων ὥστ' ἐμοῦ κλύειν λόγους,
οὔ τἂν ποτ' ὀμφῆς τῆς ἐμῆς ἐπῄσθετο·
νῦν δ' ἀξιωθεὶς εἶσι κἀκούσας γ' ἐμοῦ
τοιαῦθ' ἃ τὸν τοῦδ' οὔ ποτ' εὐφρανεῖ βίον·
ὅς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,
ἃ νῦν ὁ σὸς ξύναιμος ἐν Θήβαις ἔχει,
τὸν αὐτὸς αὑτοῦ πατέρα τόνδ' ἀπήλασας
κἄθηκας ἄπολιν καὶ στολὰς ταύτας φορεῖν,
ἃς νῦν δακρύεις εἰσορῶν, ὅτ' ἐν πόνῳ
ταὐτῷ βεβηκὼς τυγχάνεις κακῶν ἐμοί.
οὐ κλαυστὰ δ' ἐστίν, ἀλλ' ἐμοὶ μὲν οἰστέα
τάδ', ὥσπερ ἂν ζῶ, σοῦ φονέως μεμνημένος.
σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροφον,
σύ μ' ἐξέωσας· ἐκ σέθεν δ' ἀλώμενος
ἄλλους ἐπαιτῶ τὸν καθ' ἡμέραν βίον.
εἰ δ' ἐξέφυσα τάσδε μὴ 'μαυτῷ τροφοὺς
τὰς παῖδας, ἦ τἂν οὐκ ἂν ἦ, τὸ σὸν μέρος·
νῦν δ' αἵδε μ' ἐκσώζουσιν, αἵδ' ἐμαὶ τροφοί,
αἵδ' ἄνδρες, οὐ γυναῖκες, εἰς τὸ συμπονεῖν·
ὑμεῖς δ' ἀπ' ἄλλου κοὐκ ἐμοῦ πεφύκατον.
τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὔ τί πω
ὡς αὐτίκ', εἴπερ οἵδε κινοῦνται λόχοι
πρὸς ἄστυ Θήβης. οὐ γὰρ ἔσθ' ὅπως πόλιν
κείνην ἐρεῖ τις, ἀλλὰ πρόσθεν αἵματι
πεσεῖ μιανθεὶς χὠ σύναιμος ἐξ ἴσου.

τοιάσδ' ἀρὰς σφῷν πρόσθε τ' ἐξανῆκ' ἐγὼ
νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοί,
ἵν' ἀξιῶτον τοὺς φυτεύσαντας σέβειν,
καὶ μὴ 'ξατιμάζητον, εἰ τυφλοῦ πατρὸς
τοιῶδ' ἐφύτον. αἵδε γὰρ τάδ' οὐκ ἔδρων.
τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους
κρατοῦσιν, εἴπερ ἐστὶν ἡ παλαίφατος
Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.
σὺ δ' ἔρρ' ἀπόπτυστός τε καὶπάτωρ ἐμοῦ,
κακῶν κάκιστε, τάσδε συλλαβὼν ἀράς,
ἃς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου
*δόρει κρατῆσαι μήτε νοστῆσαί ποτε
τὸ κοῖλον Ἄργος, ἀλλὰ συγγενεῖ χερὶ
θανεῖν κτανεῖν θ' ὑφ' οὗπερ ἐξελήλασαι.
τοιαῦτ' ἀρῶμαι, καὶ καλῶ *τὸ Ταρτάρου
στυγνὸν πατρῷον ἔρεβος, ὥς σ' ἀποικίσῃ,
καλῶ δὲ τάσδε δαίμονας, καλῶ δ' Ἄρη
τὸν σφῷν τὸ δεινὸν μῖσος ἐμβεβληκότα.
καὶ ταῦτ' ἀκούσας στεῖχε, κἀξάγγελλ' ἰὼν
καὶ πᾶσι Καδμείοισι τοῖς σαυτοῦ θ' ἅμα
πιστοῖσι συμμάχοισιν, οὕνεκ' Οἰδίπους
τοιαῦτ' ἔνειμε παισὶ τοῖς αὑτοῦ γέρα.

ΧΟ. Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς
ξυνήδομαί σοι, νῦν τ' ἴθ' ὡς τάχος πάλιν.

ΠΟ. οἴμοι κελεύθου τῆς τ' ἐμῆς δυσπραξίας,
οἴμοι δ' ἑταίρων· οἷον ἆρ' ὁδοῦ τέλος
Ἄργους ἀφορμήθημεν, ὦ τάλας ἐγώ.
τοιοῦτον, οἷον οὐδὲ φωνῆσαί *τινι
ἔξεσθ' ἑταίρων, οὐδ' ἀποστρέψαι πάλιν,
ἀλλ' ὄντ' ἄναυδον τῇδε συγκῦρσαι τύχῃ.
ὦ τοῦδ' ὄμαιμοι παῖδες, ἀλλ' ὑμεῖς, ἐπεὶ
τὰ σκληρὰ πατρὸς κλύετε †τοῦδ' ἀρωμένου,
μή τοί με πρὸς θεῶν *σφώ γ', *ἐὰν αἱ τοῦδ' ἀραὶ
πατρὸς τελῶνται καί τις ὑμῖν ἐς δόμους

νόστος γένηται, μή μ' ἀτιμάσητέ γε,
ἀλλ' ἐν τάφοισι θέσθε κἀν κτερίσμασιν.
καὶ σφῷν ὁ νῦν ἔπαινος, ὃν κομίζετον
τοῦδ' ἀνδρὸς οἷς πονεῖτον, οὐκ ἐλάσσονα
ἔτ' ἄλλον οἵσει τῆς ἐμῆς ὑπουργίας.
ΑΝ. Πολύνεικες, ἱκετεύω σε πεισθῆναί τί μοι.
ΠΟ. ὦ φιλτάτη τὸ ποῖον Ἀντιγόνη; λέγε.
ΑΝ. στρέψαι στράτευμ' ἐς Ἄργος ὡς τάχιστά γε,
καὶ μὴ σέ *τ' αὐτὸν καὶ πόλιν διεργάσῃ.
ΠΟ. ἀλλ' οὐχ οἷόν τε. πῶς γὰρ αὖθις αὖ πάλιν
στράτευμ' ἄγοιμι ταὐτὸν εἰσάπαξ τρέσας;
ΑΝ. τί δ' αὖθις, ὦ παῖ, δεῖ σε θυμοῦσθαι; τί σοι
πάτραν κατασκάψαντι κέρδος ἔρχεται;
ΠΟ. αἰσχρὸν τὸ φεύγειν, καὶ τὸ πρεσβεύοντ' ἐμὲ
οὕτω γελᾶσθαι τοῦ κασιγνήτου πάρα.
ΑΝ. ὁρᾷς τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει
μαντεύμαθ', ὃς σφῷν θάνατον ἐξ ἀμφοῖν θροεῖ;
ΠΟ. χρήζει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα.
ΑΝ. οἴμοι τάλαινα· τίς δὲ τολμήσει κλύων
τὰ τοῦδ' ἔπεσθαι τἀνδρός, οἳ' ἐθέσπισεν;
ΠΟ. οὐδ' ἀγγελοῦμεν φλαῦρ'· ἐπεὶ στρατηλάτου
χρηστοῦ τὰ κρείσσω μηδὲ τἀνδεᾶ λέγειν.
ΑΝ. οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα;
ΠΟ. καὶ μή μ' ἐπίσχῃς γ'· ἀλλ' ἐμοὶ μὲν ἥδ' ὁδὸς
ἔσται μέλουσα δύσποτμός τε καὶ κακὴ
πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' Ἐρινύων.
σφῷν δ' εὐοδοίη Ζεύς, τάδ' εἰ τελεῖτέ μοι
θανόντ', ἐπεὶ οὔ μοι ζῶντί γ' αὖθις ἔξετον.
μέθεσθε δ' ἤδη, χαίρετόν τ'. οὐ γάρ μ' ἔτι
βλέποντ' ἐσόψεσθ' αὖθις. ΑΝ. ὦ τάλαιν' ἐγω.
ΠΟ. μή τοί μ' ὀδύρου. ΑΝ. καὶ τίς ἄν σ' ὁρμώμενον
εἰς προὔπτον Ἅιδην οὐ καταστένοι, κάσι;
ΠΟ. εἰ χρή, θανοῦμαι. ΑΝ. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.
ΠΟ. μὴ πεῖθ' ἃ μὴ δεῖ. ΑΝ. δυστάλαινά τἄρ' ἐγώ,

εἴ σου στερηθῶ. ΠΟ. ταῦτα δ' ἐν τῷ δαίμονι
καὶ τῇδε φῦναι χἀτέρᾳ. σφῷν δ' οὖν ἐγὼ
θεοῖς ἀρῶμαι μή ποτ' ἀντῆσαι κακῶν·
ἀνάξιαι γὰρ πᾶσίν ἐστε δυστυχεῖν.
ΧΟ. στρ.α'. νέα τάδε νεόθεν ἦλθέ μοι
*νέα βαρύποτμα κακὰ παρ' ἀλαοῦ ξένου,
εἴ τι μοῖρα μὴ κιγχάνει.
μάτην γὰρ οὐδὲν ἀξίωμα δαιμόνων ἔχω φράσαι.
ὁρᾷ ὁρᾷ ταῦτ' ἀεὶ χρόνος, †ἐπεὶ μὲν ἕτερα,
τὰ δὲ παρ' ἦμαρ αὖθις αὔξων ἄνω.
ἔκτυπεν αἰθήρ, ὦ Ζεῦ.
ΟΙ. ὦ τέκνα τέκνα, πῶς ἄν, εἴ τις ἔντοπος,
τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι;
ΑΝ. πάτερ, τί δ' ἐστὶ τἀξίωμ' ἐφ' ᾧ καλεῖς;
ΟΙ. Διὸς πτερωτὸς ἥδε μ' αὐτίκ' ἄξεται
βροντὴ πρὸς Ἅιδην. ἀλλὰ πέμψαθ' ὡς τάχος.
ΧΟ. ἀντ.α'. ἴδε μάλα, μέγας ἐρείπεται
κτύπος ἄφατος ὅδε διόβολος· ἐς δ' ἄκραν
δεῖμ' ὑπῆλθε κρατὸς φόβαν.
ἔπτηξα θυμόν· *οὐρανοῦ γὰρ ἀστραπὴ φλέγει πάλιν.
τί μὰν ἀφήσει τέλος; δέδια †τόδ'· οἱ γὰρ ἅλιον
ἀφορμᾷ ποτ' οὐκ ἄνευ ξυμφορᾶς,
ὦ μέγας αἰθήρ, ὦ Ζεῦ.
ΟΙ. ὦ παῖδες, ἥκει τῷδ' ἐπ' ἀνδρὶ θέσφατος
βίου τελευτή, κοὐκέτ' ἔστ' ἀποστροφή.
*ΑΝ. πῶς οἶσθα; τῷ δὲ τοῦτο συμβαλὼν ἔχεις;
ΟΙ. καλῶς κάτοιδ'· ἀλλ' ὡς τάχιστά μοι μολὼν
ἄνακτα χώρας τῆσδέ τις πορευσάτω.
ΧΟ. στρ.β'. ἔα, ἰδοὺ μάλ' αὖθις ἀμφίσταται
διαπρύσιος ὄτοβος. ἵλεως,
δαῖμον, ἵλεως, εἴ τι γᾷ
ματέρι τυγχάνεις ἀφεγγὲς φέρων.
ἐναισίου δὲ συντύχοιμι, μηδ' ἄλαστον ἄνδρ' ἰδὼν
ἀκερδῆ χάριν μετάσχοιμί πως· Ζεῦ ἄνα, σοὶ φωνῶ.
ΟΙ. ἆρ' ἐγγὺς ἀνήρ; ἆρ' ἔτ' ἐμψύχου, τέκνα,

κιχήσεταί μου καὶ κατορθοῦντος φρένα;
*ΑΝ. τί δ' ἂν θέλοις τὸ πιστὸν ἐμφῦναι φρενί;
ΟΙ. ἀνθ' ὧν ἔπασχον εὖ τελεσφόρον χάριν
δοῦναί σφιν, ἥνπερ τυγχάνων ὑπεσχόμην. 1490
ΧΟ. ἀντ.β'. ἰὼ *ἰὼ παῖ, *προβᾶθι βᾶθ' εἶτ' ἄκραν
ἐπιγύαλον ἐναλίῳ *Ποσει-
δανίῳ θεῷ τυγχάνεις
βούθυτον ἑστίαν ἁγίζων, ἱκοῦ. 1495
ὁ γὰρ ξένος σε καὶ πόλισμα καὶ φίλους ἐπαξιοῖ
δικαίαν χάριν παρασχεῖν παθών. — ὦ ἄϊσσ', ὦναξ.
ΘΗ. τίς αὖ παρ' ὑμῶν κοινὸς ἠχεῖται κτύπος, 1500
σαφὴς μὲν αὐτῶν, ἐμφανὴς δὲ τοῦ ξένου;
μή τις Διὸς κεραυνός, ἤ τις ὀμβρία
χάλαζ' ἐπιρράξασα; πάντα γὰρ θεοῦ
τοιαῦτα χειμάζοντος εἰκάσαι πάρα.
ΟΙ. ἄναξ, ποθοῦντι προὐφάνης, καί σοι θεῶν 1505
τύχην τις ἐσθλὴν †θῆκε τῆσδε τῆς ὁδοῦ.
ΘΗ. τί δ' ἐστίν, ὦ παῖ Λαΐου, νέορτον αὖ;
ΟΙ. ῥοπὴ βίου μοι. καί σ' ἅπερ ξυνήνεσα
θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν.
ΘΗ. ἐν τῷ δὲ κεῖσαι τοῦ μόρου τεκμηρίῳ; 1510
ΟΙ. αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσί μοι,
ψεύδοντες οὐδὲν σημάτων προκειμένων.
ΘΗ. πῶς εἶπας, ὦ γεραιέ, δηλοῦσθαι τάδε;
ΟΙ. αἱ πολλὰ βρονταὶ διατελεῖς τὰ πολλά τε
*στράψαντα χειρὸς τῆς ἀνικήτου βέλη. 1515
ΘΗ. πείθεις με· πολλὰ γάρ σε θεσπίζονθ' ὁρῶ
κοὐ ψευδόφημα· χῶ τι χρὴ ποιεῖν λέγε.
ΟΙ. ἐγὼ διδάξω, τέκνον Αἰγέως, ἃ σοι
γήρως ἄλυπα τῇδε κείσεται πόλει.
χῶρον μὲν αὐτὸς αὐτίκ' ἐξηγήσομαι, 1520
ἄθικτος ἡγητῆρος, οὗ με χρὴ θανεῖν.
τοῦτον δὲ φράζε μή ποτ' ἀνθρώπων τινί,
μήθ' οὗ κέκευθε μήτ' ἐν οἷς κεῖται τόποις·
ὥς σοι πρὸ πολλῶν ἀσπίδων ἀλκὴν ὅδε

δορός τ' ἐπακτοῦ γειτονῶν ἀεὶ τιθῇ.
ἃ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ
αὐτὸς μαθήσει κεῖσ' ὅταν μόλῃς μόνος·
ὡς οὔτ' ἂν ἀστῶν τῶνδ' ἂν ἐξείποιμί τῳ
οὔτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὅμως.
ἀλλ' αὐτὸς ἀεὶ σῶζε, χὥταν εἰς τέλος
τοῦ ζῆν ἀφικνῇ, τῷ προφερτάτῳ μόνῳ
σήμαιν', ὁ δ' ἀεὶ τὠπιόντι δεικνύτω.
χοὕτως ἀδῆον τήνδ' ἐνοικήσεις πόλιν
σπαρτῶν ἀπ' ἀνδρῶν· αἱ δὲ μυρίαι πόλεις,
κἂν εὖ τις οἰκῇ, ῥᾳδίως καθύβρισαν.
θεοὶ γὰρ εὖ μέν, ὀψὲ δ' εἰσορῶσ', ὅταν
τὰ θεῖ' ἀφείς τις εἰς τὸ μαίνεσθαι τραπῇ·
ὃ μὴ σύ, τέκνον Αἰγέως, βούλου παθεῖν.
τὰ μὲν τοιαῦτ' οὖν εἰδότ' ἐκδιδάσκομεν.
χῶρον δ', ἐπείγει γάρ με τοὔκ θεοῦ πάρον,
στείχωμεν ἤδη, *μηδ' *ἐπιστρεφώμεθα.
ὦ παῖδες, ὧδ' ἕπεσθ'. ἐγὼ γὰρ ἡγεμὼν
σφῷν αὖ πέφασμαι καινός, ὥσπερ σφὼ πατρί.
χωρεῖτε, καὶ μὴ ψαύετ', ἀλλ' ἐᾶτέ με
αὐτὸν τὸν ἱερὸν τύμβον ἐξευρεῖν, ἵνα
μοῖρ' ἀνδρὶ τῷδε τῇδε κρυφθῆναι χθονί.
τῇδ', ὧδε, τῇδε βᾶτε· τῇδε γάρ μ' ἄγει
Ἑρμῆς ὁ πομπὸς ἥ τε νερτέρα θεός.
ὦ φῶς ἀφεγγές, πρόσθε πού ποτ' ἦσθ' ἐμόν,
νῦν δ' ἔσχατόν σου τοὐμὸν ἅπτεται δέμας.
ἤδη γὰρ ἕρπω τὸν τελευταῖον βίον
κρύψων παρ' Ἅιδην. ἀλλά, φίλτατε ξένων,
αὐτός τε χώρα θ' ἥδε πρόσπολοί τε σοὶ
εὐδαίμονες γένοισθε, κἀπ' εὐπραξίᾳ
μέμνησθέ μου θανόντος εὐτυχεῖς ἀεί.
ΧΟ. στρ. εἰ θέμις ἐστί μοι τὰν ἀφανῆ θεὸν
καὶ σὲ λιταῖς σεβίζειν,
ἐννυχίων ἄναξ,

Αἰδωνεῦ, Αἰδωνεῦ, λίσσομαι
*ἐπιπόνῳ μήτ' ἐπὶ βαρυαχεῖ
ξένον *ἄρ' *εὖ *κατανύσαι
μόρῳ τὰν παγκευθῆ κάτω
νεκρῶν πλάκα καὶ Στύγιον δόμον.
πολλῶν γὰρ ἂν καὶ μάταν
πημάτων ἱκνουμένων
πάλιν σε δαίμων δίκαιος αὖξοι.
ἀντ. ὦ χθόνιαι θεαί, σῶμά τ' ἀνικάτου
θηρός, ὃν ἐν πύλαισι
φασὶ †πολυξέστοις
εὐνᾶσθαι, κυνζεῖσθαί τ' ἐξ ἄντρων
ἀδάματον φύλακα παρ' Ἀΐδᾳ
λόγος *ἐσαιὲν ἀνέχει·
ὅν, ὦ Γᾶς παῖ καὶ Ταρτάρου,
κατεύχομαι ἐν καθαρῷ βῆναι
ὁρμωμένῳ νερτέρας
τῷ ξένῳ νεκρῶν πλάκας·
σέ τοι κικλήσκω τὸν αἰένυπνον.

ΑΓΓΕΛΟΣ.

ἄνδρες πολῖται, ξυντομωτάτως μὲν ἂν
τύχοιμι λέξας Οἰδίπουν ὀλωλότα·
ἃ δ' ἦν τὰ πραχθέντ' οὔθ' ὁ μῦθος ἐν βραχεῖ
φράσαι πάρεστιν οὔτε τἄργ' ὅσ' ἦν ἐκεῖ.
ΧΟ. ὤλωλε γὰρ δύστηνος; ΑΓ. ὡς λελοιπότα
κεῖνον τὸν ἀεὶ βίοτον ἐξεπίστασο.
ΧΟ. πῶς; ἆρα θείᾳ κἀπόνῳ τάλας τύχῃ;
ΑΓ. τοῦτ' ἐστὶν ἤδη καὶ θαυμάσαι πρέπον.
ὡς μὲν γὰρ ἐνθένδ' εἶρπε, καὶ σύ που παρὼν
ἔξοισθ', ὑφηγητῆρος οὐδενὸς φίλων,
ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος·
ἐπεὶ δ' ἀφῖκτο τὸν καταρράκτην ὁδὸν
χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον,
ἕστη κελεύθων ἐν *πολυσχίστων μιᾷ,

κοίλου πέλας κρατῆρος, οὗ τὰ Θησέως
Περίθου τε κεῖται πίστ' ἀεὶ ξυνθήματα·
*ἀφ' οὗ *μέσος στὰς τοῦ τε Θορικίου πέτρου
κοίλης τ' ἀχέρδου κἀπὸ λαΐνου τάφου,
καθέζετ'· εἶτ' ἔλυσε δυσπινεῖς στολάς.
κἄπειτ' ἀΰσας παῖδας ἠνώγει ῥυτῶν
ὑδάτων ἐνεγκεῖν λουτρὰ καὶ χοάς ποθεν·
τὼ δ' εὐχλόου Δήμητρος εἰς προσόψιον
πάγον μολοῦσαι τάσδ' ἐπιστολὰς πατρὶ
ταχεῖ πόρευσαν σὺν χρόνῳ, λουτροῖς τέ νιν
ἐσθῆτί τ' ἐξήσκησαν ᾗ νομίζεται.
ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονὴν
κοὐκ ἦν ἔτ' οὐδὲν ἀργὸν ὧν ἐφίετο,
κτύπησε μὲν Ζεὺς χθόνιος· αἱ δὲ παρθένοι
ῥίγησαν, ὡς ἤκουσαν· ἐς δὲ γούνατα
πατρὸς πεσοῦσαι κλαῖον, οὐδ' ἀνίεσαν
στέρνων ἀραγμοὺς οὐδὲ παμμήκεις γόους.
ὁ δ' ὡς ἀκούει φθόγγον ἐξαίφνης πικρόν,
πτύξας ἐπ' αὐταῖς χεῖρας εἶπεν, ὦ τέκνα,
οὐκ ἔστ' ἔθ' ὑμῖν τῇδ' ἐν ἡμέρᾳ πατήρ.
ὄλωλε γὰρ δὴ πάντα τἀμά, κοὐκέτι
τὴν δυσπόνητον ἕξετ' ἀμφ' ἐμοὶ τροφήν·
σκληρὰν μέν, οἶδα, παῖδες· ἀλλ' ἓν γὰρ μόνον
τὰ πάντα λύει ταῦτ' ἔπος μοχθήματα.
τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὅτου πλέον
ἢ τοῦδε τἀνδρὸς ἔσχεθ', οὗ τητώμεναι
τὸ λοιπὸν ἤδη *τὸν *βίον διάξετον.
τοιαῦτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι
λύγδην ἔκλαιον πάντες. ὡς δὲ πρὸς τέλος
γόων ἀφίκονθ' οὐδ' ἔτ' ὠρώρει βοή,
ἦν μὲν σιωπή, φθέγμα δ' ἐξαίφνης τινὸς
θώϋξεν αὐτόν, ὥστε πάντας ὀρθίας
στῆσαι φόβῳ δείσαντας ἐξαίφνης τρίχας.
καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῆ θεός·

ὦ οὗτος οὗτος, Οἰδίπους, τί μέλλομεν
χωρεῖν; πάλαι δὴ τἀπὸ σοῦ βραδύνεται.
ὁ δ' ὡς ἐπήσθετ' ἐκ θεοῦ καλούμενος,
αὐδᾷ μολεῖν οἱ γῆς ἄνακτα Θησέα.
κἀπεὶ προσῆλθεν, εἶπεν, ὦ φίλον κάρα,
δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις,
ὑμεῖς τε, παῖδες, τῷδε· καὶ καταίνεσον
μήποτε προδώσειν τάσδ' ἑκών, τελεῖν δ' ὅσ' ἂν
μέλλῃς φρονῶν εὖ ξυμφέροντ' αὐταῖς ἀεί.
ὁ δ', ὡς ἀνὴρ γενναῖος, οὐκ οἴκτου μέτα
κατήνεσεν τάδ' ὅρκιος δράσειν ξένῳ.
ὅπως δὲ ταῦτ' ἔδρασεν, εὐθὺς Οἰδίπους
ψαύσας ἀμαυραῖς χερσὶν ὧν παίδων λέγει,
ὦ παῖδε, τλάσας χρὴ τὸ γενναῖον φρενὶ
χωρεῖν τόπων ἐκ τῶνδε, μηδ' ἃ μὴ θέμις
λεύσσειν δικαιοῦν, μηδὲ φωνούντων κλύειν.
ἀλλ' ἕρπετ' ὡς τάχιστα· πλὴν ὁ κύριος
Θησεὺς παρέστω μανθάνων τὰ δρώμενα.
τοσαῦτα φωνήσαντος εἰσηκούσαμεν
ξύμπαντες· ἀστακτὶ δὲ σὺν ταῖς παρθένοις
στένοντες ὠμαρτοῦμεν. ὡς δ' ἀπήλθομεν,
χρόνῳ βραχεῖ στραφέντες, ἐξαπείδομεν
τὸν ἄνδρα, τὸν μὲν οὐδαμοῦ παρόντ' ἔτι,
ἄνακτα δ' αὐτὸν ὀμμάτων ἐπίσκιον
χεῖρ' ἀντέχοντα κρατός, ὡς δεινοῦ τινος
φόβου φανέντος οὐδ' ἀνασχετοῦ βλέπειν.
ἔπειτα μέντοι βαιὸν οὐδὲ σὺν χρόνῳ
ὁρῶμεν αὐτὸν γῆν τε προσκυνοῦνθ' ἅμα
καὶ τὸν θεῶν Ὄλυμπον ἐν ταὐτῷ λόγῳ.
μόρῳ δ' ὁποίῳ κεῖνος ὤλετ' οὐδ' ἂν εἷς
θνητῶν φράσειε πλὴν τὸ Θησέως κάρα.
οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ
κεραυνὸς ἐξέπραξεν οὔτε ποντία
θύελλα κινηθεῖσα τῷ τότ' ἐν χρόνῳ,

ἀλλ' ἤ τις ἐκ θεῶν πομπός, ἢ τὸ νερτέρων
εὔνουν διαστὰν γῆς ἀλύπητον βάθρον.
ἀνὴρ γὰρ οὐ στενακτὸς οὐδὲ σὺν νόσοις
ἀλγεινὸς ἐξεπέμπετ', ἀλλ' εἴ τις βροτῶν
θαυμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν,
οὐκ ἂν παρείμην οἷσι μὴ δοκῶ φρονεῖν.
ΧΟ. ποῦ δ' αἵ τε παῖδες χοὶ προπέμψαντες φίλων;
ΑΓ. αἵδ' οὐχ ἑκάς· γόων γὰρ οὐκ ἀσήμονες
φθόγγοι σφε σημαίνουσι δεῦρ' ὁρμωμένας.
ΑΝ. στρ.α'. αἰαῖ, ἔστιν ἔστι νῷν δὴ
οὐ τὸ μέν, ἄλλο δὲ μή, πατρὸς ἔμφυτον
ἄλαστον αἷμα δυσμόροιν στενάζειν,
ᾧτινι τὸν πολὺν
ἄλλοτε μὲν πόνον ἔμπεδον εἴχομεν,
ἐν πυμάτῳ δ' ἀλόγιστα παροίσομεν
ἰδόντε καὶ παθούσα.
ΧΟ. τί δ' ἔστιν; ΑΝ. *ἔξεστιν μὲν εἰκάσαι, φίλοι.
ΧΟ. βέβηκεν; ΑΝ. ὡς μάλιστ' ἂν εἰ πόθῳ λάβοις.
στρ.β'. τί γάρ, ὅτῳ μήτ' Ἄρης
μήτε πόντος ἀντέκυρσεν,
ἄσκοποι δὲ πλάκες ἔμαρψαν
ἐν ἀφανεῖ τινι μόρῳ *φερόμεναι.
τάλαινα, νῷν δ' ὀλεθρία
νὺξ ἐπ' ὄμμασιν βέβακε.
πῶς γὰρ ἤ τιν' ἀπίαν
γᾶν ἢ πόντιον κλύδων' ἀλώμεναι βίου
δύσοιστον ἔξομεν τροφάν;
*ΙΣ. οὐ κάτοιδα. κατά με φόνιος
Ἀΐδας *ἕλοιτο
πατρὶ ξυνθανεῖν γεραίῳ
τάλαιναν, ὡς ἔμοιγ' ὁ μέλλων βίος οὐ βιωτός.
ΧΟ. ὦ διδύμα τέκνων ἀρίστα,
τὸ φέρον ἐκ θεοῦ καλῶς
μηδὲν ἄγαν φλέγεσθον· οὔ τοι κατάμεμπτ' ἔβητον.

ΑΝ. ἀντ.α'. πόθος καὶ κακῶν ἆρ' ἦν τις. 1697
καὶ γὰρ ὃ μηδαμὰ δὴ τὸ φίλον φίλον,
ὁπότε γε καὶ τὸν ἐν χεροῖν κατεῖχον.
ὦ πάτερ, ὦ φίλος, 1700
ὦ τὸν ἀεὶ κατὰ γᾶς σκότον εἱμένος·
οὐδὲ γέρων ἀφίλητος ἐμοί ποτε
καὶ τᾷδε μὴ κυρήσῃς.
ΧΟ. ἔπραξεν; ΑΝ. *ἐξέπραξεν οἷον ἤθελεν.
ΧΟ. τὸ ποῖον; ΑΝ. ἃς ἔχρῃζε γᾶς ἐπὶ ξένας 1705
ἀντ.β'. ἔθανε· κοίταν δ' ἔχει
νέρθεν εὐσκίαστον αἰέν,
οὐδὲ πένθος ἔλιπ' ἄκλαυτον.
*ἀνὰ γὰρ ὄμμα σε τόδ', ὦ πάτερ, ἐμὸν
στένει δακρῦον, οὐδ' ἔχω 1710
πῶς με χρὴ τὸ σὸν τάλαιναν
ἀφανίσαι τοσόνδ' ἄχος.
†ἰὼ· μὴ γᾶς ἐπὶ ξένας θανεῖν ἔχρῃζες, ἀλλ'
ἔρημος ἔθανες ὧδέ μοι.
*ΙΣ. ὦ τάλαινα, τίς ἄρα με πότμος 1715
. . . . . .
ἐπιμένει σέ τ', ὦ φίλα,
πατρὸς ὧδ' ἐρήμας;
ΧΟ. ἀλλ' ἐπεὶ ὀλβίως γ' ἔλυσεν 1720
τὸ τέλος, ὦ φίλαι, βίου,
λήγετε τοῦδ' ἄχους· κακῶν γὰρ δυσάλωτος οὐδείς.
ΑΝ. στρ.γ'. πάλιν, φίλα, συθῶμεν. ΙΣ. ὡς τί ῥέξομεν; 1724
ΑΝ. ἵμερος ἔχει με ΙΣ. τίς;
ΑΝ. τὰν χθόνιον ἑστίαν ἰδεῖν
ΙΣ. τίνος; ΑΝ. πατρός, τάλαιν' ἐγώ.
ΙΣ. θέμις δὲ πῶς τάδ' ἐστί; μῶν
οὐχ ὁρᾷς; ΑΝ. τί τόδ' ἐπέπληξας; 1730
ΙΣ. καὶ τόδ', ὡς ΑΝ. τί τόδε μᾶλ' αὖθις;
ΙΣ. ἄταφος ἔπιτνε δίχα τε παντός.
ΑΝ. ἄγε με, καὶ τότ' *ἐπενάριξον.

ΙΣ. αἰαῖ, δυστάλαινα, ποῖ δῆτ'
ΙΙ αὖθις ὧδ' ἔρημος ἄπορος
αἰῶνα τλάμον' ἕξω;
ΧΟ. ἀντ.γ'. φίλαι, τρέσητε μηδέν. ΑΝ. ἀλλὰ ποῖ φύγω;
ΧΟ. κεἰ πάρος *ἀπεφύγετον
σφῶϊν τὸ μὴ πίτνειν κακῶς.
ΑΝ. φρονῶ. ΧΟ. τί δῆθ' ὑπερνοεῖς;
ΑΝ. ὅπως μολούμεθ' ἐς δόμους
6 οὐκ ἔχω. ΧΟ. μηδέ γε μάτευε.
ΑΝ. μόγος ἔχει. ΧΟ. καὶ πάρος *ἐπεῖχε.
ΑΝ. τοτὲ μὲν ἄπορα, τοτὲ δ' ὕπερθεν.
ΧΟ. μέγ' ἄρα πέλαγος ἐλαχέτον τι.
ΑΝ. *αἰαῖ· ποῖ μόλωμεν ὦ Ζεῦ;
ΙΙ ἐλπίδων γὰρ ἐς *τίν' *ἔτι με
δαίμων τανῦν γ' ἐλαύνει;
ΧΟ. παύετε θρήνων, παῖδες· ἐν οἷς γὰρ
χάρις ἡ χθονία ξύν' ἀπόκειται,
πενθεῖν οὐ χρή· νέμεσις γάρ.
ΑΝ. ὦ τέκνον Αἰγέως, προσπίτνομέν σοι.
ΘΗ. τίνος, ὦ παῖδες, χρείας ἀνύσαι;
ΑΝ. τύμβον θέλομεν προσιδεῖν αὐταὶ
πατρὸς ἡμετέρου.
ΘΗ. ἀλλ' οὐ θεμιτὸν κεῖσε μολεῖν.
ΑΝ. πῶς εἶπας, ἄναξ, κοίραν' Ἀθηνῶν;
ΘΗ. ὦ παῖδες, ἀπεῖπεν ἐμοὶ κεῖνος
μήτε πελάζειν ἐς τούσδε τόπους
μήτ' ἐπιφωνεῖν μηδένα θνητῶν
θήκην ἱεράν, ἣν κεῖνος ἔχει.
καὶ ταῦτά μ' ἔφη πράσσοντα καλῶς
χώραν ἕξειν αἰὲν ἄλυπον.
ταῦτ' οὖν ἔκλυεν δαίμων ἡμῶν
χὠ πάντ' ἀΐων Διὸς Ὅρκος.
ΑΝ. ἀλλ' εἰ τάδ' ἔχει κατὰ νοῦν κείνῳ,
ταῦτ' ἂν ἀπαρκοῖ· Θήβας δ' ἡμᾶς

τὰς ὠγυγίους πέμψον, ἐάν πως
διακωλύσωμεν ἰόντα φόνον
τοῖσιν ὁμαίμοις.
ΘΗ. δράσω καὶ τάδε, καὶ πάνθ' ὅσα *γ' ἂν
μέλλω πράσσειν πρόσφορά θ' ὑμῖν
καὶ τῷ κατὰ γῆς, ὃς νέον ἔρρει,
πρὸς χάριν, οὐ *δεῖ μ' ἀποκάμνειν.
ΧΟ. ἀλλ' ἀποπαύετε *μηδ' ἐπὶ πλείω
θρῆνον ἐγείρετε·
πάντως γὰρ ἔχει τάδε κῦρος.

NOTES.

Τὸν ἐπὶ Κολωνῷ Οἰδίπουν ἐπὶ τετελευτηκότι τῷ πάππῳ Σοφοκλῆς ὁ υἱιδοῦς ἐδίδαξεν, υἱὸς ὢν Ἀρίστωνος, ἐπὶ ἄρχοντος Μίκωνος (401 B.C.), ὅς ἐστι τέταρτος ἀπὸ Καλλίου, ἐφ' οὗ (405 B.C.) φασιν οἱ πλείους τὸν Σοφοκλέα τελευτῆσαι. Arg. 2.

INTRODUCTORY ANALYSIS.

THE pathetic interest of this drama is evident at once. It has also a deep religious significance.

The key-note of the Oedipus Tyrannus was the absoluteness of the Eternal Laws, which crush him who violates them, whether he do so consciously or unconsciously[1]. But though the unconscious offender suffers, shall he not find peace at last? Nay, shall not his sufferings be hereafter a source of blessing? If justice require expiation, does not a higher justice also require that the 'demand of a good conscience' shall be satisfied?

In his treatment of the 'Passing of Oedipus,' Sophocles has found a way of exhibiting this and various other aspects of the contrast between the outward and the inward life, and also between particular and universal obligations.

The sacredness of sorrow, the power of affection, the humane and equitable spirit of Athens, the sadness of life and the beauty of a peaceful death, are cognate elements of interest.

The picture has a cold shadow, which helps to enhance this warm evening glow. Oedipus brings peace to the men of good-will, but loudly curses his own sons, who have preferred their selfish domination, and the supposed interests of their narrow community, to the claims of equity, mercy, and filial piety. Even this harshness is to be relieved hereafter through the far-reaching affection of Antigone, but the anger of Oedipus is inexorable. His end is peaceful, however; and the bright unsullied life of Nature closes softly round him in his repose.

[1] Oed. Tyr. Introductory Analysis.

The following sketch may assist the student in tracing out the form which the art of Sophocles has given to this aspect of the legend.

Sc. 1. πρόλογος. Oedipus, now an exile, blind (O. T. 1270 foll.) and old, led by his young daughter Antigone, appears before the grove of the Furies at Colonus, a place near the Academy, and about a mile distant from Athens. The whole neighbourhood is full of sacred associations, and the shrines of Poseidon and Prometheus and of the Eumenides would fill an ordinary stranger with awe. But his long-continued sufferings, combined with a sense of inward purity and dignity, have inspired Oedipus with a religious confidence that 'casts out fear.' The avenging deities have no terror for him, for his deep stains were incurred unintentionally and have been more than expiated. They came not 'from within,' and cannot lastingly 'defile.' He longs to end his course, and has an inward witness that the dread goddesses will vindicate him and will consecrate his name; but only on one condition, viz. that the people of Athens shall be willing to follow the Divine direction in accepting the person of Oedipus, which, though ruined, still bears the stamp of nobleness even outwardly.

Sc. 2. Parodos. μέλη ἀπὸ σκηνῆς. Appearances are not encouraging. For Oedipus is told by the first Athenian he meets that he is trespassing on holy ground, and having, with the cautious timidity of age and blindness, hidden himself out of the path, he is seen by the local guardians of the deme (who form the Chorus) just as he approaches the holiest part of the grove. He conforms to their scruples, and is just seated under promise of protection from them, when they discover who he is, and in their horror are ready even to break their promise and violate sanctuary, so as to be rid of the pollution of his presence. But when Antigone and Oedipus have appealed to their religious feeling and to the well-known righteousness of Athens, they yield so far as to agree to refer the difficulty to Theseus, who is accordingly sent for.

Sc. 3. Meanwhile Ismene appears, and warns her father of the impending strife between his sons, and of the coming of Creon, who is sent to bring Oedipus to the borders of Thebes. His countrymen wish to have him in their power, but will not admit him to Theban ground even after death.

Oedipus prays that the strife of his two sons, who have allowed him

to be cast forth and have since neglected him, may end in the ruin of them both. He defies Creon and the Thebans, if Athens will only extend to him her protection, for which she will receive a lasting boon; and he derives new confidence from the oracle reported by Ismene, which, in foretelling that the victory or defeat of Thebes depends on him, restores to him some measure of his former greatness.

By the advice of the Chorus he now undertakes the customary rite of purification. They insist on minute ceremonies, while he dwells rather on the wording of the prayer; and while they allow that the rite may be performed by another for him, he adds the comment, 'A pure intention in the offerer is all.' Sc. 4.

When Ismene is gone to make the offering, the Chorus interrogate Oedipus on his misfortunes. He here as repeatedly elsewhere throughout the play pleads his entire innocence because of the unconsciousness of his acts, and holds fast his integrity, as one more sinned against than sinning. κομματικά.

Then Theseus comes, and his very coming is felt to clear the air. With princely kindness and dignity, and with a confidence in himself that contrasts forcibly with Oedipus' reliance on Divine support, he of his own accord offers help to the stranger, and, on hearing the request of Oedipus, grants it before he understands its full purport. The character of Theseus gives ease and swiftness to the action of the play, and his cheerful serenity, as of one who has had his trials and overcome them, at once puts to shame the superstition of the Chorus, and (like the middle distance in a picture) adds depth to the peace of Oedipus, which is rooted in a deeper sorrow. His condescension, however admirable, betrays a natural unconsciousness of the true relation existing between himself and the mysterious stranger. Sc. 5.

Oedipus, having been finally received under the protection of Athens and of the Coloniatae, is welcomed to Colonus in a beautiful choral ode, in which are celebrated the charms of the immediate neighbourhood, and the glories of Athens. 1st Stasimon.

But Creon now arrives and tries to 'set down the pegs that make this music.' In the Oed. Tyr. the character of Creon is estimable, though somewhat cold. But in the Oed. Col. he assumes the necessary part of the *accuser*. And Sophocles is more solicitous about the effect to be produced through the tragedy which he is Sc. 6.

composing, than about the consistency of the same character in different plays (cp. Odysseus in the Ajax and Philoctetes). Creon's part in the action is to disturb the peace of Oedipus for a time, so as to test its reality, and make it more striking in the end.

He first professes to be moved with compassion for Oedipus, and then affects surprise that the incorruptible Athens should protect a man who is proved to be a parricide and impure. To this Oedipus replies with somewhat of his old impetuosity. Creon threatens to carry off Oedipus, and actually sends away Antigone, at the same time avowing that he has already arrested Ismene when about her offering.

Sc. 7. Theseus, who has been sacrificing to Poseidon, is again summoned and interposes. By his promptness of action in calling the people from the sacrifice to the pursuit, he rescues the maidens and restores them to their father's arms, the Chorus in the interval having chanted a strain of triumphant anticipation.

2nd Stasimon.

Sc. 8. Next Polynices comes, and Oedipus reluctantly consents to see him, the Chorus, before his arrival, condoling over the vexations of age, and the successive waves of trouble which are breaking upon the head of Oedipus.

3rd Stasimon.

Sc. 9. Polynices is penitent at the sight of his father, and modestly urges his request, adding that both he and Oedipus are exiles and should make common cause against Eteocles. By way of answer to him, Oedipus thunders out his curse, which he justifies by pointing to the unfilial conduct and self-aggrandisement of Polynices, and contrasting this with the behaviour of the maidens. Polynices departs gloomily, but not without an assurance that the affection of Antigone will honour him after his death.

Sc. 10. The end is now at hand, and is preluded by 'thunderings and voices' and a tempestuous sky. At this the Chorus are full of horror, while Oedipus retains his calmness. He knows the sign, and Theseus is a third time called. Oedipus makes his solemn compact with him, and they depart together, followed by a prayer of the Chorus that no disturbance may attend the stranger's death, no Cerberus or Fury trouble him. (Cp. Cymbeline, 4. 2, 'No exorciser harm thee! | Nor no witchcraft charm thee! | Ghost unlaid forbear thee! | Nothing ill come near thee! | Quiet consummation have; | And renownèd be thy grave!')

κομματικά.

4th Stasimon.

A messenger presently appears and relates the final scene, the subterranean voice which summoned Oedipus, his last words to his children, their leaving him with Theseus; lastly, how Theseus was found alone, showing signs of the influence of some great awe. Sc. 11.

Then the children re-appear and bewail their father. 'Some natural tears they shed but wipe them soon.' For Theseus enters once again and pacifies them. Sc. 12. Commos.

When compared with the Oedipus Tyrannus, the Oedipus Coloneus appears wanting in dramatic interest. And several of the speeches, especially those of Creon and Polynices, are not free from prolixity. But there is no play of Sophocles which contains so rich a blending of lyrical sweetness with meditative depth.

The serene beauty and harmony of the whole work will not bear analysis or description; but will be apparent to any one who has a feeling for poetry, and has learned enough of Greek to read the play at all consecutively. Two passages have been always chiefly admired; the first stasimon, in which the glories of Colonus are celebrated, and the speech of the messenger who narrates the last actions of Oedipus. Throughout each of these two passages, in different ways, reigns the spirit of peacefulness which marks this drama as the poem of Divine Atonement: the cheerful repose of nature around the sacred spot answering to the tranquillity of soul which subdues natural horror in the final scene.

The speech of the messenger may be left without further comment. It can hardly fail to make the right impression. But the mention of the first stasimon recalls a disputed subject, on which a few words may be added here,—the relation of Greek poetry to external nature.

Although all creation was full of life to the Greeks, they were too entirely occupied with human interests, too socially active, and had too little cultivated the peculiar sentiment which has sprung up in modern times among the refinements of security and leisure, to care much for separate descriptions of scenery. Hence it is only at rare intervals, and for some special reason, that the Greek tragedians are found to dwell at any length on natural beauties, and, even in the present instance, it is the sacredness rather than the picturesqueness of the objects around Colonus that supplies the motive for describing them. And yet in doing so the poet reveals a spirit akin to that of Wordsworth. Indeed, in all his

plays there is abundant proof, that in the love of nature, and especially in the homefelt charm of familiar sights and sounds, in the minuteness and vividness of impressions and in tenderness for all that lives and grows, Sophocles does not come behind the most nature-loving of modern poets. Single words and phrases, 'the deep-bass-note of the seaward rock,' 'the solitary man roaming through mountain caves,' 'the osier yielding its branches to the torrent,' 'the bird that sees its nest made desolate,' recur at once to the memory when we speak of this. Two fragments may be referred to here as illustrating the characteristic quality of Sophocles' poetry in this respect: Fr. 24 (ed. Nauck):

ὥσπερ γὰρ ἐν φύλλοισιν αἰγείρου μακρᾶς,
κἂν ἄλλο μηδέν, ἀλλὰ τοὐκείνης κόρα
** κινεῖ * τις * αὔρα * κἀνακουφίζει πτερόν.*

The other, Fr. 593, is too long for quotation. It is the description of the poor filly, whose mane has been clipped for the first time, and who sees herself as she goes to drink of the stream in the meadow:

φεῦ, κἂν ἀνοικτίρμων τις οἰκτείρειέ νιν
πτήσσουσαν αἰσχύναισιν οἷα μαίνεται
πενθοῦσα καὶ κλαίουσα τὴν πάρος φόβην.

The Oedipus Coloneus is believed to be one of the latest works of Sophocles, and it affords more than one point of comparison with the Tempest, which is sometimes supposed to have been the last of Shakespeare's plays. In both the dramatic interest is subordinated to the expression of a thought. In both, more than in the poets' other dramas, we are allowed to trace something of their own feelings. The subject of each is a profound reconcilement. Oedipus, whose sins were involuntary, finds peace with the gods after long trial and sorrow. His purity of intention is vindicated through the discomfiture of those who had judged him by his outward acts. Prospero too had been long an outcast, and he too triumphs through auspicious fortune, but his power upon his enemies is to forgive them. The difference between ancient Greek and modern Christian feeling may be fairly measured by comparing the tone of Oedipus to Polynices with that of Prospero to Alonzo.

In certain aspects this last phase of Sophocles bears a superficial resemblance to Euripides. The 'scrip' and 'rags' which Aristophanes ridicules in Telephus are no less worn by Oedipus in this play. The *μέλη ἀπὸ σκηνῆς*, or what may be called the operatic scenes, form a more prominent feature than in other plays (except in the Philoctetes,

which is likewise late), and while the choral odes are still intimately blended with the action, each of them has a distinct theme, and is wrought up into an independent lyric poem. Thus we see that what have been regarded as the innovations of Euripides were in part the result of a more extensive alteration in the spirit of Attic Tragedy.

It may be doubted whether even an Athenian audience can have immediately entered into the full meaning of the poet. What they missed in this way was, however, in some measure compensated by the vividness with which they must have appreciated the praises of Athens and the assurance of victory over Thebes.

Some points in the treatment of character may be observed, such as the instinctive tact of Antigone, arising out of her affection, and the querulousness of old age in Oedipus, which is not suffered to detract from his essential nobleness and dignity: also the persistency of his resentment against those who had wronged him, which during his years of exile (cp. Philoctetes) has hardened into a fixed idea. The princely heart of Theseus commends itself at once and need not be further noticed here.

Colonus is mentioned by Thucydides (8. 67) as a place without the city, about ten stadia distant, and sacred to Poseidon. It was here that the people were assembled in 411 B.C., when under the influence of terror they gave silent assent to the abrogation of the democracy and the usurpation of the 'provisional government' of the Four Hundred. It was called 'Colonus of the Knights' to distinguish it from the 'Colonus of the Agora' within the city. It was, in all probability, the place still known by the same name, although the nature of the ground has been somewhat changed. The grove of the Eumenides must have been on the further side from Athens towards the Cephisus, on the N. E. slope of the rising-ground. The sacred places and objects would also be grouped thereabout;—the 'brazen floor or threshold,' the stone tomb or sarcophagus, the wild pear-tree, the Thorician stone, the lustral vases, the record of Theseus and Peirithoüs, the bowl gathering water from the grassy dell. A somewhat higher knoll about a quarter of a mile to the eastward, is the 'hill of Demeter Euchloüs.' Oedipus and Antigone approach from the villages to the N. W. and, when the play opens, have the Acropolis in view, the grove being seen to the left. When Oedipus hides himself the scene seems to have changed to the side towards Athens, with the grove in the central background.

Lines 1–116. Prologos. The scene is laid at Colonus, with Athens in the distance. Antigone is leading her father Oedipus, now blind and old, to a spot close to the sacred grove of the Eumenides. When he is seated and making inquiries, a *Ξένος* enters and gives an account of the region, warning Oedipus of the sacred nature of the place where he is sitting. On the departure of the *Ξένος*, who goes to give information to the inhabitants of Colonus, Oedipus offers a prayer to the dread goddesses. On the approach of the inhabitants he retires a little from the path into the grove.

l. 1. **Ἀντιγόνη.** l. 3. **Οἰδίπουν.** As usual the names of the dramatis personae are mentioned: cp. O. T. 8, 14.

ll. 1, 2. **τίνας.. χώρους.** For the pl. cp. infr. 64 *τόπους*, but the particular place is put in the singular, e. g. 16, 24.

l. 3. **τὸν πλανήτην Οἰδίπουν.** Contrast this epithet with O. T. 8 *ὃ πᾶσι κλεινὸς Οἰδίπους*. In like manner Orestes wandered, before coming to Athens and finding purification, Aesch. Eum. 238 foll.

l. 4. **τὴν νῦν.** To-morrow he may have gone elsewhere. **σπανιστοῖς,** 'scanted,' cp. Aesch. Pers. 489, 90 *ὑπεσπανισμένους | βορᾶς*.

l. 6. **φέροντα,** 'obtaining' = *φερόμενον*, cp. O. T. 590 *νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω*. **καί** almost = *καίτοι*, El. 597. **ἐξαρκοῦν,** sc. *φέρω*.

ll. 7, 8. **χὦ χρόνος ξυνὼν | μακρός,** 'and Time abiding with me long.' For the personification of Time cp. infr. 609, 617, 8, O. T. 1082, 3, Aj. 646. For **ξυνών** cp. Aj. 337, 8 *τοῖς πάλαι | νοσήμασι ξυνοῦσι*. The position of **μακρός** is emphatic, and shows it to be an important addition to the predicate.

l. 8. **τρίτον.** The word adds point to **τὸ γενναῖον.** Cp. infra 331 *δυσμόρου δ' ἐμοῦ τρίτης*, Aj. 1174 *καὶ τῆσδε καὶ σαυτοῦ τρίτου*.

l. 9. ***θάκησιν.** 'Means or opportunity of sitting.' The MSS. have *θάκοισιν*, which may be taken with the imperative as a dative of place, assisted by the addition of *πρὸς βεβήλοις*, but the correction adopted in the text is simpler. Cp. Phil. 17, 18 *ἡλίου διπλῆ | πάρεστιν ἐνθάκησις*.

l. 10. Oedipus is not bound by the fear of local sanctities, but as a suppliant will sit even **πρὸς ἄλσεσιν θεῶν,** if a convenient place present itself. The words perhaps express the foreboding to which he refers infr. 97, and his consciousness of the promise of Phoebus to him, 90. See Introd. Anal. p. 56.

l. 11. **ὡς πυθοίμεθα.** These words, if the optative is retained, depend on *στῆσον .. εἰ βλέπεις θάκησιν*. 'Place me in a seat, if you see such an one, that we might learn.' As there is no certainty that Antigone will find a seat, or that they will learn where they are, the mood may be defended, as expressing greater uncertainty than the subjunctive. Other readings (corrections) are *πυθώμεθα, πυθοίμεθ' ἄν*.

l. 12. ἥκομεν is to be taken partly in a literal sense, 'we are here to learn,' and partly in a figurative, 'we are reduced to the point of learning.' Cp. El. 1201 *μόνος γὰρ ἥκω τοῖς ἴσοις ἀλγῶν κακοῖς*, infr. 1265, 6, and note. For the infin. cp. infr. 35.

l. 13. ἂν *δ'. δ' was added by Elmsley. A possible reading is χἂν = καὶ ἃ ἄν.

l. 15. στέγουσιν, 'protect,' Aesch. S. c. T. 216 *πύργον στέγειν εὔχεσθε πολέμιον δόρυ* ('pray that the tower may keep off the enemy's spear'), 797 *στέγει πύργος* ('is a protection'). ὡς ἀπ' ὀμμάτων, πρόσω, (1) 'are distant to view,'—ὡς used as in *ὡς γέροντι* (20), *ὡς ἰδόντι* (76); (2) 'to judge by the eye, are distant.'

l. 16. ἱρός. For the Ionic form cp. *ξεῖνος, μοῦνος*, which are used even in senarii = *ξένος, μόνος*, e. g. 33, 49, but here there is no metrical necessity for the form [see Ellendt, Lex. *sub voce*]. ὡς ἀπεικάσαι, 'to form a conjecture.' *ἀπεικάζειν* is to form a conjecture from the sight of a thing, *ἀπό* being used as in *ἀπομαντεύεσθαι*. βρύων. The participle gives the reason for the conjecture.

l. 17. Asyndeton is frequent in enumerations, cp. Aesch. Pr. V. 502, 3 *χαλκόν, σίδηρον, ἄργυρον, χρυσόν τε τίς | φήσειεν ἂν πάροιθεν ἐξευρεῖν ἐμοῦ*; The genitive, which is here employed for the more usual construction with the dative, is explained by the notion of 'fulness,' 'abundance,' contained in *βρύων*. πυκνόπτεροι, 'many-winged nightingales,' = 'many fluttering nightingales.' Note the synaphea, *πυκνόπτεροι δ'*, and cp. O. T. 1224. The question is worth raising—were the nightingales actually heard by the spectators? The same doubt arises in regard to El. 18 *ἔᾠα κινεῖ φθέγματ' ὀρνίθων σαφῆ*.

l. 19. οὖ, adv. of place, 'here, therefore.' ἀξέστου λίθου, = *βάθρον ἀσκέπαρνον*, infr. 101.

l. 20. ὡς γέροντι. These words are to be taken with μακράν, 'long for an old man.' Cp. O. T. 763 *ὡς γ' ἀνὴρ | δοῦλος*.

l. 21. τὸν τυφλόν. Cp. O. T. 1153 *μὴ δῆτα .. τὸν γεροντά μ' αἰκίσῃ*, supr. 3.

l. 22. 'I have been a learner too long to need this lesson.'

l. 23. ὅποι καθέσταμεν, 'whither we have come and where we are set.'

l. 25. τοῦτό *γ', sc. that Athens was the city in sight. [There can be no doubt that *τοῦτό *γ'* is right as against *τοῦτον*, though this has the authority of the MSS. with one exception.]

l. 27. ἐξοικήσιμος, 'capable of being inhabited.' The compound with *ἐξ* perhaps indicates 'such as to be reached or overtaken by habitations—to which the habitations of the city extend,' or = 'such as to be furnished with habitations.' Cp. Thuc. 2. 17 *ἐξῳκήθη*, 7. 4 *ἐξετείχισε*.

l. 28. οἰκητός, 'inhabited.' To the rest of the line supply *μολεῖν*

l. 29. **νῷν** depends on *πέλας*, as a dat. of reference, = *ἔχομεν ἄνδρα τόνδε πέλας*, rather than as gen. after the adv. of place. Cp. infr. 1156.

l. 30. The natural order of the words is perhaps inverted for the sake of emphasis. Cp. Phil. 236, *τίς σ', ὦ τέκνον, προσέσχε, τίς προσήγαγεν | χρεία, τίς ὁρμή*; But it is a characteristic idiom in Greek to arrange words in the inverse order, i. e. in an order proceeding from the end or last moment, and not from the beginning or first, e. g. *τράφεν ἠδ' ἐγένοντο, γαμέοντί τε γεινομένῳ τε*. See esp. Hdt. 9. 22. 5 *ἀναχωρήσιος . . καὶ ὑποστροφῆς*. **ἐξορμώμενον**, = 'making hither from the town.'

l. 33. **ἀκούων**. The sentence is broken off at 35, before Oedipus has time to prefer his request.

ll. 34, 35. **αἴσιος σκόπος προσήκεις**, 'you have come an auspicious informant,' i. e. 'you have come at the right moment to tell us.' For this meaning of *σκοπός* cp. 1096, *τῷ σκοπῷ μὲν οὐκ ἐρεῖς | ὡς ψευδόμαντις*.

l. 35. **†τῶν**. For the relative use of the article cp. El. 1144, *τὴν ἐγὼ . . παρέσχον*: O. T. 200 and note. The use, however, is rare after a consonant (cp. Phil. 708), so that the reading here is doubtful. **ἀδηλοῦμεν** is not found elsewhere. The inf. **φράσαι** goes with *προσήκεις . .* **αἴσιος**.

l. 38. The repeated question marks the earnestness of Oedipus; cp. O. T. 1493 *τίς οὖτος ἔσται*; *τίς παραρρίψει, κ.τ.λ.* **ὁ χῶρος**. The article is used with reference to *χῶρος* in the preceding line. **τοῦ**, gen. of possession. Cp. Ant. 738 and the use of the gen. with *πρός*.

l. 41. I. e. *τίσιν ἂν εὐξαίμην, κλύων αὐτῶν τὸ σεμνὸν ὄνομα*; Strictly speaking *ὄνομα* is also to be taken after *εὐξαίμην* = 'utter in prayer.'

l. 42. The MSS. read *ὅ γ' ἐνθάδ' ὤν*, but the omission of *ἄν*, though perhaps defensible, is unusual, and on the other hand *ὤν* is not wanted.

l. 43. **ἄλλα δ' ἀλλαχοῦ καλά**. These words are general in their meaning. 'Different customs are honoured in different places.'

l. 44. ***τὸν ἱκέτην**, 'their suppliant.' For the possessive use of the article cp. 284. [MSS. *τόνδ'*, which is metrically wrong.]

l. 45. The MSS. have *ὥστ' οὐχ', κ.τ.λ.*, which may be explained, 'So that I may not have to go from my resting-place (place of supplication) in this land.' (For the opt. cp. Aj. 88 *μένοιμ' ἄν*, 'I must remain.') But ***ὡς** is simpler and agrees better with the lines which follow. 'Seeing that I will not remove.' [*ὡς* implies a kind of threat quite out of keeping with the pious character of Oedipus all through.—R. E.]

l. 46. **ξυμφορᾶς ξύνθημ' ἐμῆς**, 'the compact which involves my doom,' or taking *ξύνθημα* in its more simple meaning, 'the watchword of my doom,' i. e. the word which enables me to pass into the rest which has long been promised (cp. infr. 87 ff.).

l. 47. **οὐδὲ μέντοι**. If this reading is retained, *μέντοι* marks an

opposition between the removal of Oedipus and the difficulty of allowing him to remain where he is. But *οὐδ' ἐμοί τοι* may be right. [Schnw., Weckl., Ellendt.] **τοὐξανιστάναι**, 'to remove' from his place of supplication on the sacred ground.

l. 48. **πρίν γ' ἂν . . δρῶ**, 'till I have laid the matter before them (and learnt) what I am to do.' **δρῶ** is subjunctive. But if (cp. El. 316 and note) *τί* may be taken as an indirect relative, *δρῶ* would be the indicative, and the meaning would be much simpler, 'what I am doing.'

l. 49. **ἀτιμάσῃς**. Cp. 1273, 4 *ἀλλ' ἀτιμάσας | πέμψεις ἄνανδος;*

l. 50. **ὧν** = *τούτων ἃ*.

l. 52. **ἐν ᾧ βεβήκαμεν**, 'to which we have come and in which we are.' In the perfect *βέβηκα*, the idea of motion is almost lost in that of rest. Cp. infr. 613, 1052, 1684.

l. 53. **κἀγώ**. *καί* is not unfrequent in relative clauses. Cp. O. T. 1239 *ὅσον γε κἀν ἐμοὶ μνήμης ἔνι*, infr. 77 *αὐτοῦ μέν' οὗπερ κἀφάνης*.

l. 56. **ἐν δ'**, 'and also.' Cp. Aj. 675, O. T. 181. **Προμηθεύς**, supply *ἔχει νιν*. Poseidon is the local deity, but other gods have shrines there. **ἐπιστείβεις**, 'you rest upon;' *στείβειν* is not necessarily to press with the feet; cp. Phil. 33 *στιπτή γε φυλλὰς ὡς ἐναυλίζοντί τῳ*.

l. 57. **χαλκόπους**. The force of the termination is partly lost. Cp. 17 *πυκνόπτεροι*, O. T. 846 *οἰόζωνον*, and for compounds of *πούς*, Ant. 985 and note. In these compounds the second member is a word suitable to the context, but not actually required by it. For the meaning cp. 1591.

l. 58. **ἕρεισμ' Ἀθηνῶν**. The 'stay' of Athens was the tomb of Oedipus, but its importance is supposed to have been prophetically anticipated. So in Aj. 599 Salamis is called *πᾶσιν περίφαντος ἀεί*. Others explain the words literally of the lowest part of the rock on which Athens was built.

l. 59. **τόνδ'**. The presence of the guardian deity is assumed, cp. 65 *τοῦδε τοῦ θεοῦ*. *ὅδε* in Sophocles does not necessarily imply what is present to the senses, cp. 78. But the 'genius loci' may have been represented in some way.

ll. 62, 3. **οὐ λόγοις . . πλέον**, 'honoured, not in story, but more highly, by loving resort.' The sanctities of Colonus were well known to the inhabitants (Sophocles is said to have been born there), and tenderly cherished by them, though they had no place in story. Sophocles is aware that he is here breaking fresh ground in mythology.

l. 64. Oedipus, bent on his purpose, catches at the first hint of a community inhabiting the place.

l. 66. **ἦ 'πὶ τῷ πλήθει λόγος;** 'Is deliberation permitted to the people?'

l. 67. **ἐκ.** The use of the preposition marks the dependence of Colonus on the king; cp. El. 264.

l. 70. **πομπός** = *στελῶν*, 298. If *οὖν* is read, cp. for the omission of *ἄν* infr. 1418, 9 *πῶς γὰρ αὖθις αὖ πάλιν | στράτευμ' ἄγοιμι ταὐτόν, εἰσάπαξ τρέσας*; But here, as supr. 41, it is easy to substitute *ἄν* for *οὖν*, and indeed *ἄν* has considerable MS. authority.

l. 71. I. e. *ὡς μόλοι* (*ὁ Θησεὺς*) *πρὸς τί, λέξων ἢ καταρτύσων* (*αὐτό*); For the repetition of *μόλοι* cp. O. T. 777 *θαυμάσαι μὲν ἄξια*, 778 *οὐκ ἄξια*, and note. [Another reading with MS. authority is *μολεῖν*, which of course goes with *καταρτύσων*]. **ὡς .. μόλοι. | ὡς ἂν .. κερδάνῃ.** The difference in the moods is due partly to the optative in 70, which exercises an influence over the mood in the next line (Aj. 1176 and note), and partly to the desire of Oedipus to put the result more definitely in his replies.

l. 73. **μὴ βλέποντος**, 'if he does not see.' For **μή** cp. O. T. 1110, and note.

l. 74. **ὁρῶντα**, 'full of sight,' i. e. 'clear.' Cp. Aesch. Cho. 844 *πῶς ταῦτ' ἀληθῆ καὶ βλέποντα δοξάσω*;

l. 75. 'Let me tell you how to escape disaster.' **ὡς μὴ σφαλῇς** = *ὥς σε μὴ σφαλῆναι κελεύοιμ' ἄν*. Cp. O. T. 543 *οἷσθ' ὡς ποίησον*; and note.

l. 76. **ὡς ἰδόντι**, 'at first sight.' Cp. 15 *ὡς ἀπ' ὀμμάτων*. The greatness of Oedipus is still apparent, in spite of his condition and circumstances. Cp. Milton, P. L. 2. 304, 5—

'And princely counsel in his face yet shone
Majestic though in ruin.'

Od. 14. 214 *ἀλλ' ἔμπης καλάμην γέ σ' ὀΐομαι εἰσοροῶντα | γιγνώσκειν*, ibid. 20. 194. Shak. Cor. iv. 5. 67 'Though thy tackle's torn, Thou show'st a noble vessel.'

l. 78. The Stranger will not allow Oedipus to remain in the grove while he goes to the city; he will acquaint the persons 'on the very spot' with what has occurred. The pleonasm in **ἐνθάδ' αὐτοῦ** is to prevent any ambiguity in *δημόταις*. **τοῖσδ'**, cp. 59. **μὴ κατ' ἄστυ**, i. e. without going so far as the city and announcing the matter there.

l. 80. **ἢ .. ἤ.** The Epic form (e. g. Od. 3. 215) is more pointed than *εἴ .. ἤ*. Cp. Aesch. P. V. 780 *ἐλοῦ .. ἢ πόνων τὰ λοιπά σοι φράσω, ἢ τὸν ἐκλύσοντα*, Choeph. 890 *εἰδῶμεν ἢ νικῶμεν ἢ νικώμεθα*. [*εἰ .. ἤ* Dindorf l. c., and so Nauck in this passage.]

l. 81. **ἡμίν.** Dat. of remote reference. 'Are we free from the Stranger's presence?'

l. 84. **ὦ πότνιαι δεινῶπες.** The tendency to redouble epithets without a connecting particle is characteristic of Sophocles, cp. Ant. 1204, 5 *λιθόστρωτον κύρης | νυμφεῖον Ἄιδου κοῖλον*: El. 851, 1085.

l. 85. **ἐπὶ ἕδρας** (gen. sing.) **πρώτων ὑμῶν**, 'on a seat of yours first.'

Words are frequently removed from their natural order for the sake of adding point to the expression. The gen. takes the place of an epithet. Cp. O. T. 178 *ἀκτὰν πρὸς ἑσπέρου θεοῦ*, infr. 127 *ἅλσος ἐς τᾶνδε .. κορᾶν, γῆς*, gen. of the region, cp. 45. *ἔκαμψα* = *ἔκαμψα μέλη*.

l. 87. Cp. O. T. 789 foll. This addition to the prophecy is made to suit the present play.

l. 88. *ταύτην* is partly predicative, 'spoke of a rest which was this.'

l. 89. *ἐλθόντι* in construction with *μοι*, as if the sentence were *παῦλαν γενέσθαι μοι*. *θεῶν* with *ἕδραν* is possessive, with *ξενόστασιν* subjective gen., 'a seat belonging to them, and shelter afforded by them.'

l. 91. *κάμψειν .. βίον*, cp. Eur. Hipp. 87 *τέλος δὲ κάμψαιμ' ὥσπερ ἠρξάμην βίου*. The metaphor is from a race. The infinitive is in construction with *ἔλεξε*. Observe the different use of the same verb (*κάμπτειν*) within a few lines, supr. 85.

l. 92. *κέρδη μὲν οἰκήσαντα*, 'having fixed my habitation there, a benefit to those who had received me,' etc. *κέρδη* and *ἄτην* are accusatives in apposition to the action of the verb. Cp. Eur. Or. 1105 *Ἑλένην κτάνωμεν, Μενελέῳ λύπην πικράν*, Aesch. Ag. 226. With *οἰκήσαντα* cp. 626 foll.

l. 94. *παρηγγύα*, 'he pledged me.'

l. 95. *βρόντην τιν'*, cp. infr. 1456 ff.

l. 97. *πιστὸν .. πτερόν*. The meaning of an 'omen' (*πτερόν*) is here generalized so as to apply to an inward presentiment, for no outward sign had as yet been given. Cp. Phil. 1039 *εἰ μή τι κέντρον θεῖον ἦγ' ὑμᾶς ἐμοῦ*.

l. 98. *ἐξάγειν* = 'to lead to the end,' cp. *ἐκφέρειν*, Aj. 7, 8 *εὖ δέ σ' ἐκφέρει | κυνὸς Λακαίνης ὥς τις εὔρινος βάσις*, infr. 1424 *ἐς ὀρθὸν ἐκφέρει μαντεύματα*.

[l. 99. **ὑμῖν*, which is obviously right, is due to the Scholiast. The MSS. have *ὑμῶν*.]

l. 101. *βάθρον τόδ' ἀσκέπαρνον*, cp. 19 *τοῦδ' ἐπ' ἀξέστου πέτρου*. For *σεμνὸν .. ἀσκέπαρνον* cp. 84, 85.

l. 102. *βίου .. πέρασιν*, 'an exit for my life.' *καταστροφή* is a metaphor borrowed from turning down the end of the thread in weaving. Cp. Hdt. 4. 205 *τὴν ζόην κατέπλεξε*. [Od. 1. 238 *ἐπεὶ πόλεμον τολύπευσε* supplies a kindred metaphor.]

l. 104. *εἰ μὴ δοκῶ*, κ.τ.λ., 'unless perchance I seem to come short in suffering, though serving continually in labours beyond other men.' *μειόνως ἔχειν* is an expression formed like *ἀρκούντως ἔχειν*. The other rendering, 'to be too mean,' is hardly consistent with the bearing of Oedipus toward the dread goddesses, and of his consciousness of dignity. He does not feel that his sufferings have reduced him to insignificance, though he fears that he may not have filled up the sum of them. Schol.

εἰ μὴ δοκῶ.. δεῖσθαι προσθήκης κακῶν. For the belief that suffering propitiated the gods cp. Thuc. 7. 77 *εἴ τῳ θεῶν ἐπίφθονοι ἐστρατεύσαμεν, ἀποχρώντως ἤδη τετιμωρήμεθα.*

l. 106. **γλυκεῖαι παῖδες**, cp. Aj. 394 ff. *ἰὼ σκότος, ἐμὸν φάος, | ἔρεβος ὦ φαεννότατον, ὡς ἐμοί.*

l. 107. **μεγίστης Παλλάδος καλούμεναι**, 'called the realm of mightiest Pallas.'

l. 109. **ἀνδρὸς Οἰδίπου**, 'of Oedipus who was indeed a man,' cp. 393 *τηνικαῦτ' ἄρ' εἶμ' ἀνήρ*; Aj. 77 *πρόσθεν οὐκ ἀνὴρ ὅδ' ἦν*; 'have pity on this weary shadow of myself, who am not the Oedipus of yore.' For the apparent absence of a verb cp. 6 *καὶ τόδ' ἐξαρκοῦν ἐμοί. τό γ'* is found in one MS. Others have *τόδ'*.

l. 112. **χρόνῳ παλαιοί**, 'ancient in years.' The pleonasm serves to strengthen *παλαιοί*. Cp. O. T. 1469 *γονῇ γενναῖε.*

ll. 113, 114. **καὶ σύ μ' ἐξ ὁδοῦ πόδα | κρύψον.** (1) *με* is governed *πρὸς τὸ σημαινόμενον* by *πόδα κρύψον*, a more lively expression for *ὑπέξαγε*, cp. O. T. 31, 32. Or (2) *πόδα* may be used to define *με*, cp. Aj. 1062, 3 *ἂν οὔνεκ' αὐτὸν οὔτις ἔστ' ἀνὴρ σθένων | τοσοῦτον ὥστε σῶμα τυμβεῦσαι τάφῳ*, Od. 1. 64 *ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων*; But the second rendering is improbable, for there is no reason to call attention to the foot as opposed to the body.

l. 115. **ἐν γὰρ τῷ μαθεῖν.** For the spondee cp. El. 376 *εἰ γὰρ τῶνδέ μοι*, and note.

l. 116. **ηὐλάβεια τῶν ποιουμένων**, 'caution in proceeding.' When men are well informed, they can act with caution.

ll. 117–253. Parodos, and song from the stage (236–253). The parodos is 'commatic,' i.e. the chorus and the personae take part in it. For a time Oedipus is concealed in the grove, but in 138 he discovers himself to the Chorus, who insist on his removing from the sacred place. When he makes himself known to them they at once bid him to leave the country, but Antigone entreats them to show mercy. The Chorus, as coming from the immediate neighbourhood, enter from the left.

l. 117. **τίς .. ἦν**; 'who can it be?' The imperfect *ἦν* is used, like an aorist, of the immediate past, especially when made the subject of thought or inquiry. Cp. infr. 150, 1697. **ποῦ ναίει**; Cp. Trach. 98. *πόθι .. ναίει* of a temporary abode, infr. 137.

l. 118. **ἐκτόπιος συθείς** make one predicate, completing *κυρεῖ*.

l. 120. **ἀκορέστατος**, i.e. who would not be satisfied until he had reached the most holy place of all.

l. 125. **οὐκ.** For the order of words cp. 1365 *εἰ δ' ἐξέφυσα τάσδε μὴ 'μαυτῷ τροφούς*, O. T. 137 *ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων.*

l. 126. For the position of *ἐς* cp. El. 14 *τοσόνδ' ἐς ἥβης*, Aesch. Pr. V. *ποιμνὰς .. πρὸς πατρός*, Il. 1. 350 *θεὶν' ἐφ' ἁλὸς πολιῆς*, and also supr. 85, note.

l. 127. **τᾶνδ' ἀμαιμακετᾶν κορᾶν.** Doric gen. *ἀμαιμάκετος* is one of the epithets which Sophocles has borrowed from Homer; cp. Aj. 147 and note. It occurs again O. T. 176 (of fire).

ll. 131 foll. 'Without voice or words expressing our silent thought.' **ἀφώνως** refers to the utterance, **ἀλόγως** to the conception, of the prayer. So far from being uttered it is not even formed in definite words.

l. 133. **τὰ δὲ νῦν,** 'whereas now;' *τὰ νῦν δέ.*

l. 134. **ἄζονθ'.** The active form is unusual.

l. 135. **ὅν** must be taken with *λεύσσων* and again with *γνῶναι.*

l. 138. **ὅδ' ἐκεῖνος ἐγώ,** sc. *εἰμί.* The omission of the 1st sing. of *εἰμί* is not common except with *ἕτοιμος,* as in O. T. 92. But the syntax here is framed upon the common expression *ὅδ' ἐκεῖνος, τόδ' ἐκεῖνο,* in which *ἐστί* is omitted. **φωνῇ γὰρ ὁρῶ,** 'for I see by voice.'

l. 139. **τὸ φατιζόμενον,** 'as the saying is.' These words are in a sort of apposition to the sentence. So the phrase *τὸ λεγόμενον* is often used in quoting proverbs.

l. 141. **δεινός, κ. τ. λ.** The Chorus are struck with horror at the sight of the trespasser, and not less so at his venturing to speak in the sacred precinct. But they do not seem to perceive his blindness till 149.

l. 142. **ἄνομον** is an addition to the predicate, 'see not a lawless man in me.'

l. 144. 'Not at all one of the highest fortune that you should congratulate him thereon.' **πάνυ** is often put after the word which it qualifies, as e. g. *μόγις πάνυ.* The gen. **μοίρας** is best regarded as one of quality, though the epexegetic *εὐδαιμονίσαι* would take a genitive.

l. 146. **δηλῶ δέ,** sc. *τοιοῦτος ὤν,* 'I am clearly what I say.' **ὧδε,** 'thus.'

l. 148. **κἀπὶ σμικροῖς μέγας ὥρμουν,** (1) 'or moored my great self by a slight stay.' For the construction cp. Plutarch, Solon, c. 19 *οἰόμενος ἐπὶ δυσὶ βουλαῖς ὥσπερ ἀγκύραις ὁρμοῦσαν ἧττον ἐν σάλῳ ἔσεσθαι.* But the genitive would be more usual in this construction. (2) 'Should be in haven here, prince as I am, for a small boon.' Oedipus remembers that before the change in his fortunes his people came to him for protection and help. Cp. infr. 234.

ll. 149, 150. **ἀλαῶν ἐμμάτων ἆρα καὶ ἦσθα φυτάλμιος;** The expression is equivalent to *ἆρα καὶ ἦσθα ἀλαὰ ὄμματα φύσας,* i. e. *ἔχων.* **ἆρα καί** have become displaced in the eagerness to give prominence to *ἀλαῶν ὀμμάτων.* 'And art thou also blind?' The Chorus, in their horror at the trespass of Oedipus, had not at first noticed his blindness.

ll. 150, 151. If the note of interrogation is placed after *δυσαίων* that word is merely an interjection, 'unhappy one!' and the next line is an afterthought, 'aged too so far as one may see!' If the stop is put after *φυτάλμιος,* the words which follow form a more connected sentence:

'so far as one may see, he has lived his unhappy life for long.' [For *μακραίων τις*, where the MSS. read *μακραίων τέ θ' ὡς*, other readings are *μακραίων τ' ἔτ'*, *μακραίων θ' ὅσ'*.]

l. 152. **ἔν γ' ἐμοί**, 'as far as lies in me,' i. e. if I can prevent it.

l. 153. **οὐ .. προσθήσεις**, (1) 'you shall not add (to your woes) these curses.' Cp. O. T. 820 *ἦ 'γὼ 'π' ἐμαυτῷ τάσδ' ἀρὰς ὁ προστιθείς*. The Chorus will not allow Oedipus to bring additional misery on himself by trespassing in the holy grove. Or (2) 'you shall not bring upon the town—.' **τάσδε** = *τῶνδε τῶν θεῶν*.

l. 154. 'Thou art trespassing.' For the metaphorical use of **περᾶν** cp. Aesch. Fragm. 379 (N.) *τῷ περῶντι τὴν θέμιν*, inf. 886.

l. 155. **ἐν .. νάπει**. In Epic Greek *ἐν* with the dative is used after *πίπτω* and other verbs of motion instead of *εἰς* with the accusative. This construction is repeated here.

l. 156. **ἵνα** is in construction with **τῶν .. φύλαξαι**, 161. **τῷδ'**, 'yonder,' of a thing near but not close at hand. Cp. El. 4, 7, 10.

ll. 157-60. (1) 'Where the watery basin runs together with a flowing of sweet streams,' i. e. where sweet fresh streams of water meet in a basin. The **κρατήρ** is the place from which the water for libations was drawn. Others translate, (2) 'where the bowl of water meets the flow of honeyed draughts,' alluding to the mixture of honey in the libations, infr. 481. **μειλιχίων** may contain an allusion to *μειλίσσομαι*, cp. Aesch. Pers. 610 *νεκροῖσι μειλικτήρια*.

l. 161. **τῶν**, neut., referring to the previous description. The gen. is due to the notion of avoidance in **φύλαξαι**.

l. 162. The want of a connecting particle between the verbs marks the eager excitement of the Chorus.

l. 163. **πολλὰ κέλευθος ἐρατύει**. The Chorus are under the impression that Oedipus cannot hear them, and give this reason to themselves.

l. 166. *ἔχεις*, the reading of the MSS., is irreconcileable with the metre; hence **οἴσεις**, a marginal reading, has been preferred.

l. 167. **πρὸς ἐμὰν λέσχαν**, 'for us to consider in council.' Ant. 160 *σύγκλητον τήνδε γερόντων λέσχην*.

l. 168. **ἵνα πᾶσι νόμος**, sc. *ἐστὶ φωνεῖν*. 'Where custom permits all to speak.' Cp. *ᾗ θέμις, εἰ θέμις*.

l. 170. 'Daughter, whither in thought can one go?' i. e. What can one do? Cp. Aj. 403, 4 *ποῖ τις οὖν φύγῃ; | ποῖ μολὼν μένω;* For the meaning cp. Phil. 834 *πῶς δέ μοι τἀντεῦθεν φροντίδος;*

l. 171. I. e. 'we ought to study conformity to the citizens' usages.'

l. 174. **μὴ .. ἀδικηθῶ**, cp. Tr. 802 *μηδ' αὐτοῦ θάνω*.

l. 175. **σοί**. Oedipus singles out the speaker from the *ξένοι*, as one who is responsible for his treatment. Such variations, however, are

common in regard to the Chorus, according as the whole or one person are addressed. μεταναστάς, 'leaving my place of security.'

ll. 176, 7. οὔ τοι μήποτε . . τις ἄξει. This is an instance of the indicative future after *οὐ μή, in the sense of an assertion.* For this cp. infr. 849 *οὐ μὴ ὁδοιπορήσεις*, El. 1052 *οὐ μὴ μεθέψομαι*, Arist. Frogs, 508 *μὰ τὸν Ἀπόλλω οὐ μή σ' ἐγὼ περιόψομαι ἀπελθόντα.* Elmsley denied the construction altogether *in this sense*, altering ἄξει into ἄρῃ, *ὁδοιπορήσεις* into *ὁδοιπορήσῃς*; and Hermann denied it in the second person. But the instances quoted prove the existence of the construction in the first and third person; and for the second, in addition to *ὁδοιπορήσεις*, we find *οὐ μὴ ποιήσετε* in Aeschines, Ctes. § 177. Moreover, the construction of *οὐ μή* with the subjunctive occurs in all three persons, and it is doubtful whether any distinction can be drawn between this and the use with the indicative. [The subjunctive in Homer being used in negative assertions like the future, *οὐ γένηται* is perhaps the parent construction of *οὐ μὴ γένηται*, which is merely a later refinement, *οὐ μή* being unknown to Homer. But cp. 'Outlines of Grammar.']

l. 178. ἔτ' οὖν [ἔτι προβῶ]; Oedipus moves forward a few steps and then asks, 'is that enough, or must he go further?' The words *ἔτι προβῶ* are like a gloss, and the line has four syllables more than the corresponding line 194.

l. 181. ἀΐεις, 'have sense,' 'see and understand.'

l. 184. τόλμα, i.e. bring yourself to do it. Cp. Aesch. Pr. V. 999, *τόλμησον, ὦ μάταιε, τόλμησόν ποτε | πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν.* 'Bring yourself, unhappy one, when sojourning in a strange land, to cherish the same hatreds with the citizens and to respect their loves.'

l. 185. τέτροφεν ἄφιλον, 'nurtures in dislike,' i.e. regards with habitual dislike.

l. 189. ἵν' ἄν. *ἵνα*, = 'where;' *ἄν* goes with *εἴποιμεν.* 'Where, taking our stand upon piety, we may speak and hear.' ἄν is never in Attic used with *ἵνα* in the same manner in which it is used with *ὡς* or *ὅπως.* εὐσεβίας ἐπιβαίνοντες. These words combine a literal and figurative sense, 'standing where it is right,' and 'with reliance on piety.' For the latter cp. Phil. 1463 *δόξης οὔποτε τῆσδ' ἐπιβάντες*, Od. 23. 13 *σαοφροσύνης ἐπέβησαν.*

l. 192. αὐτοῦ, sc. *μένε.* ἀντιπέτρου, 'rocky;' cp. *ἀντίθεος, ἀντίδουλος, ἀντίπαις.* It is not necessary to translate, 'opposite to a rock.' πόδα κλίνῃς, cp. O. T. 468 *πόδα νομᾶν.* In *κλίνειν* there is the additional notion of stepping out of the way.

l. 195. 'Shall I be seated?' 'Yes, bending low upon the surface of the stone.' 'σθῶ = ἐσθῶ, aor. subj. of ἕζομαι. [The form is said to be un-Attic, so that ἦ στῶ; is sometimes read; but this does not suit the

context immediately following. Hermann defends the form (of which this is the solitary instance) on the ground that the word is used here in a passive sense, inasmuch as Oedipus could not be seated without the assistance of Antigone.] **λέχριος** is not necessarily 'sideways;' it conveys the general notion of a position other than upright.

l. 196. **λάου.** This form of the genitive is unique [Dind. *λᾶος*]. **ὀκλάσας,** 'bending the limbs close together.' Cp. Il. 13. 281 *ἀλλὰ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἵζει*, of a cramped position.

ll. 197, 198. Antigone assists her father. *ἐν ἡσυχίᾳ* does not correspond to 182 *ὦδ' ἀμαυρᾷ*, which requires **ἡσυχαίᾳ*. The meaning is not quite certain, (1) 'gently fit step to step,' i. e. step forward with care; (2) 'gently fit thy steps to mine,' or, reading *ἡσυχαίᾳ*, 'fit thy step to my quiet step;' (3) taking **βάσει** as the piece of rock, 'fit thy foot into its quiet resting-place.' [*ἁρμόσαι*, the reading of the MSS., which would depend on *ἐμὸν τόδ'* ('it is my duty to fit') cannot stand, owing to *προκλίνας* in 201, hence *ἅρμοσαι*, imperat. mid.]

l. 203. **ὅτε νῦν χαλᾷς,** 'now that you give way.' For the absolute use of *χαλᾷς* cp. infr. 840 *χαλᾶν λέγω σοι*, and *ἔκαμψ'* in 85.

l. 204. **τίς ἔφυς βροτῶν;** 'what is thine origin?' For the use of *τίς* as part of the predicate cp. O. T. 151 *τίς .. ἔβας;* ('of what sort .. art thou come?').

l. 205. **τίς ὁ πολύπονος ἄγει;** has less authority than *τίς ὤν*, but is more exact metrically, and ὁ is distinctly better than *ὤν*. The article is used as in *τὸν πλανήτην, τὸν τυφλόν*, etc.

l. 208. **ἀπόπτολις,** sc. *εἰμί*. Cp. 138, 144. For the compound with **ἀπο-**, which is stronger than *ἄπολις*, cp. O. T. 215.

l. 209. **ἀπεννέπεις.** For this sense of *ἀπο-* in composition cp. *ἀπειπεῖν, ἀπαγορεύειν, ἀπομνύναι* ('to swear *not* to do').

l. 211. 'Nor search me out, inquiring further.' Cp. Od. 19. 116.

l. 212. **†τί τόδε; δεινὰ φύσις,** gives a syllable more than is needed. Elmsley read *τί δέ; δεινὰ φύσις*, Herm. *τί τόδ'; αἰνὰ φύσις*. **δεινὰ φύσις,** sc. *ἐστί μοι. φύσις* = 'birth.'

l. 216. **ὤμοι ἐγώ, τί πάθω;** cp. Od. 5. 299 *ὤμοι ἐγώ, τί πάθω; τί νύ μοι μήκιστα γένηται;* This is one of the many expressions in Sophocles which remind us of Epic poetry. Cp. O. T. 145, 6, 975, Aj. 147, etc. (see Index), infr. 380, 1477.

l. 217. 'Thou art in an extremity.'

l. 219. ***μέλλετον** [Herm. for *μέλλετε*]. The dual is used because Oedipus and Antigone have been conversing apart. ***τάχυνε,** Elmsl. for *ταχύνετε*.

l. 220. After **Λαΐου ἴστε τιν'** the MSS. insert *ἀπόγονον*, which the metre will not allow, without some alteration of the line; and *ἀπόγονον* is probably a note on the genitive. A long syllable (*ὦ*?) is lost.

l. 222. Οἰδιπόδαν. The Homeric form is used for Οἰδίπουν. Cp. O. T. 1195 τλᾶμον Οἰδιπόδα, and note. ὅδ', 'that man.'

l. 223. Construction πρὸς τὸ σημαινόμενον: 'have no fear with regard to what I say,'='fear not what I say.' Cp. O. T. 31, infr. 583, 4.

l. 224. δύσμορος, sc. εἰμί; as in 141, 208, the evil fate of Oedipus seems to be threatening him once more.

l. 227. ἃ δ' ὑπέσχεο ποῖ καταθήσεις; 'but where,' i. e. 'how,' 'will you redeem your promise?' (given 176, 7). For καταθήσεις cp. Pind. Nem. 7. 112 οὐ τραχύς εἰμι καταθέμεν.

l. 229. 'To no man cometh punishment from the fates in respect of a matter wherein he has been the first to suffer, that he should be punished on account of that,' i. e. τίσις (τούτων), ὧν προπάθῃ, τὸ τίνειν (τούτων τίσιν). ὧν takes the case of its antecedent, instead of ἅ (adverbial acc.) or ἐν οἷς. τὸ τίνειν is acc. in apposition to the sentence, expressing the result. Other interpretations have been given: Hermann translates, 'Nemo punitur ob injuriam prius acceptam si eam rependit.' But there is no reason to suppose that the difference between τίνεσθαι (to exact a penalty) and τίνειν (to pay a penalty) is neglected in this passage. The Chorus urge that a promise obtained by fraud or given in ignorance may be broken without entailing any penalty. For the subjunctive after a relative without ἄν cp. O. T. 1231 αἳ φανῶσι, El. 771 ὧν τύχῃ, infr. 395 ὃς νέος πέσῃ, and note. [The question of the omission of ἄν in Sophocles is elaborately treated by Ellendt, *sub voce* x. 1.]

l. 230. Cp. Phil. 138 τέχνα γὰρ τέχνας ἑτέρας προὔχει, Eur. Bacch. 905 ἕτερα δ' ἕτερος ἕτερον | ὄλβῳ καὶ δυνάμει παρῆλθεν. δ'='for.' The general sense is, 'he who deceives another must expect deceit and trouble, not kindness, in return.' Cp. Aesch. Fr. 294 (N.).

l. 232. ἔχειν is epexegetic infin. after ἀντιδίδωσιν.

l. 233. ἑδράνων. The genitive depends on ἔκτοπος, 'vacating this seat.'

l. 234. ἄφορμος ἐμᾶς χθονός, 'removed from this seat and so without a mooring-place in my land;' 'cast off from my land.' The derivation from ὀρμεῖν is preferable to that from ὁρμᾶν, and introduces a common metaphor. Cp. supr. 148, note (2).

l. 235. χρέος is a word which Sophocles uses in a sense slightly different from the ordinary meaning, cp. O. T. 156. Here the word is euphemistic for ἄγος, 'debt' for 'guilt.'

l. 236. προσάψῃς, cp. O. T. 667.

l. 238. αἰδόφρονες, 'merciful.' Antigone appeals to the religious feeling of the Chorus in order to obtain mercy for the suppliant. The sense of ἀλλ' ἐπεί . . ἀλλ' ἐμέ is, 'though you have determined to reject my father, still hear me, if not him.'

l. 240. ἀκόντων = *ἀκουσίων*. Cp. infr. 977 *ἄκον πρᾶγμα*, O. T. 1230 *ἑκόντα κοὐκ ἄκοντα*.

l. 243. μόνου, 'for my own father,' 'my father and no other,' cp. infr. 321. *μόνος* is a favourite word with Sophocles; see Ellendt's Lexicon, *sub voce*. In this place it merely adds a tone of pathetic insistence.

l. 245. I. e. 'speaking to you as a daughter of your own.' Thus Antigone excuses her boldness of speech, and turns it into a claim. Cp. Od. 3. 24 *αἰδὼς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι*, and ib. 1. 308 *ὥστε πατὴρ ᾧ παιδί, καὶ οὔποτε λήσομαι αὐτῶν*.

l. 247. ἐν ὑμῖν, cp. Aj. 519 *ἐν σοὶ πᾶσ' ἔγωγε σώζομαι*. ὡς θεῷ, cp. Od. 13. 230, 1 *σοὶ γὰρ ἔγωγε | εὔχομαι ὥστε θεῷ καὶ σεῦ φίλα γούνατ' ἰκάνω*.

l. 249. κείμεθα, cp. the Homeric *θεῶν ἐν γούνασι κεῖται*: the word νεύσατε also is usually applied to the gods. ἀδόκητον, 'ideoque pluris, si concedatur, faciendum.' Linwood.

l. 250. ἐκ σέθεν, 'coming from thyself.' These words apply properly to τέκνον only, but are to be connected by a sort of zeugma in a more general sense with *λέχος, χρέος, θεός.

l. 251. *λέχος, 'wife.' The MSS. have λόγος, which, if genuine, is difficult. Perhaps, however, the meaning may be, 'all that you prize in speech or act.' χρέος, 'possession,' 'interest.'

l. 252. βροτῶν is a partitive genitive. For the sentiment cp. Aesch. S. c. T. 719 *θεῶν διδόντων οὐκ ἂν ἐκφύγοι κακά*.

ll. 254–509. First Episodion, into which the parodos lapses without any change of scene. The Chorus are so far moved by the entreaties of Antigone and Oedipus that they agree to leave the matter to the decision of Theseus. Ismene is now seen approaching (310 ff.). She brings an account of what has recently happened at Thebes; the strife of the brothers, the banishment of the elder one,—the attempt which will be made to secure Oedipus and carry him to Thebes. On hearing this Oedipus is roused to indignation. The Chorus, who are still somewhat alarmed at the position of Oedipus, entreat him to perform the sacred rites of the place; as he is unable to do this himself, Ismene undertakes to do it for him, and leaves the stage for the purpose.

l. 256. τὰ δ' ἐκ θεῶν τρέμοντες, 'fearing what the gods may do.' Cp. Hdt. 8. 15 *τὸ ἀπὸ Ξέρξεω δειμαίνοντες*.

l. 259. μάτην ῥεούσης, 'since it is falsely shed abroad.' Cp. the position of words in El. 1143 *τροφῆς | ἀνωφελήτου*, where the word ἀνωφελήτου has the force of a predicate. μάτην, 'falsely,' without cause or corresponding reality, as in El. 1298. ῥεούσης implies 'passing away.'

l. 261. μόνας, 'beyond all others.' Cp. supr. 243.

l. 262. ποῦ, 'wherein?' i. e. in what respect do I get advantage from this? Cp. O. T. 390 *ποῦ σὺ μάντις εἶ*; Aj. 1100. οἵτινες, = *εἰ ὑμεῖς*.

βάθρων, κ.τ.λ., 'who, after raising me up from this resting-place, then drive me away from it.' Cp. infr. 276, and supr. 149–196. Those who removed a suppliant from a place of refuge were responsible for his safety.

l. 266. 'Since for my deeds, there is more in them of suffering than of doing.' The use of the active participle gives a sort of real and personal existence to his deeds, and so separates them from himself, cp. Trach. 196, supr. 240. Lear, 3. 2 'I am a man | more sinned against than sinning.'

l. 270. φύσιν, 'in nature.' Cp. Aj. 472 *μή τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς*, El. 325 and note.

l. 271. παθών. At the time of the murder Laius was the first to attack Oedipus. Cp. O. T. 807 ff. *καί μ' ὁ πρέσβυς ὡς ὁρᾷ, | ὄχου παραστείχοντα τηρήσας μέσον | κάρα διπλοῖς κέντροισί μου καθίκετο.* φρονῶν, 'with clear knowledge.' Cp. O. T. 316 *φρονεῖν ὡς δεινόν.*

l. 272. ἔπρασσον. The imperfect makes more of the action, and is thus more graphic than the aorist. Cp. O. T. 1272 *οὔθ' οἳ' ἔπασχεν οὔθ' ὁποῖ' ἕδρα κακᾶ.*

l. 274. ἔπασχον .. ἀπωλλύμην. In these imperfects the intention is signified, which was not carried out, cp. infr. 993. For a similar use of the aorist, which is rare, cp. Aj. 1127. The reference is to Laius and the exposure of Oedipus. Cp. O. T. 1454 *ἵν' ἐξ ἐκείνων οἵ μ' ἀπωλλύτην θάνω.*

ll. 277, 8. 'And do not, while ye think to honour the gods, in reality make the gods of no account.' Such is perhaps the translation of these difficult lines. This, however, assumes that *μοίραις* is = *ἐν μοίραις*, and that *μηδαμῶς* can be taken separately from *μή*. For the latter cp. El. 336 *καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μή*, Eur. Fr. 362 (N.), 46–49 *οὐδ' ἀντ' ἐλάας χρυσέας τε Γοργόνος | τρίαιναν ὀρθὴν στᾶσαν ἐν πόλεως βάθροις | Εὔμολπος οὐδὲ Θρᾳξ ἀναστέψει λεὼς | στεφάνοισι, Παλλὰς δ' οὐδαμοῦ τιμήσεται* ('nor shall Eumolpus or a Thracian host crown with garlands a trident set upright on the altar-steps of the city in place of the olive and golden Gorgon, while Pallas is held in no honour'). For the contrast of meaning cp. Phil. 451, 2 *ποῦ χρὴ τίθεσθαι ταῦτα; ποῦ δ' αἰνεῖν, ὅταν | τὰ θεῖ' ἐπαινῶν τοὺς θεοὺς εὕρω κακούς;*

l. 281. βροτῶν, a partitive genitive, cp. Aj. 1358 *τοιοίδε μέντοι φῶτες ἔμπληκτοι βροτῶν.*

l. 282. ξὺν οἷς, (1) i. e. *τοῖς ἀνοσίοις*, understood from *φωτὸς ἀνοσίου βροτῶν*, the plural genitive preparing the way for the change of number. Otherwise, (2) *ξὺν οἷς*, i. e. *τοῖς θεοῖς*, 'and be you found with them, not soiling Athens,' joining the words with *ῥύου με κἀκφύλασσε*, and regarding *μὴ κάλυπτε* as parenthetical.

l. 283. ἔργοις. It is difficult to say whether *ἔργοις* is primarily dative of the instrument with κάλυπτε, which, if standing alone, would be

somewhat abrupt; or merely dative after ὑπηρετῶν, 'paying service to unholy deeds,' cp. supr. 105 *μόχθοις λατρεύων*.

l. 284. ἐχέγγυον, 'under a pledge.' The word is usually active. Cp. the passive use of *σωτήριος*, infr. 487.

ll. 285, 6. κάρα | τὸ δυσπρόσοπτον, 'the horror of my face.' Cp. Phil. 225, 6 *καὶ μή μ' ὅκνῳ δείσαντες ἐκπλαγῆτ' ἀπηγριωμένον*.

l. 287. ἱερὸς εὐσεβής τε. Even after the murder and incest Oedipus ventures to use these words of himself, with the knowledge that he is under the protection of the Eumenides and the guidance of Apollo.

ll. 288, 9. ὁ κύριος.. τις. The indefinite pronoun marks as unknown something which from the nature of the case is definite, and therefore has the article. Cp. O. T. 107 *τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινάς*.

ll. 290, 1. τὰ δὲ | μεταξὺ τούτου, in your actions between that moment and this;' i.e. meanwhile. κακός, i.e. by breaking your promise.

l. 293. τἀπὸ σοῦ. For the redundant preposition cp. Ant. 95 *τὴν ἐξ ἐμοῦ δυσβουλίαν*, and note.

l. 294. βραχέσι, 'slight;' cp. Thuc. 1. 14 *βραχέα ἐκέκτηντο*, ib. 8. 76. The meaning 'brief' does not agree well with *ταρβεῖν*. The impressive nature of the speech, not its length, is noticed. *βραχύς* in this sense is 'that which is soon measured.' Cp. *μακρός = μέγας*.

l. 295. ἄνακτας. For the pl. cp. O. T. 1403-7, El. 1232-5, Ant. 1057 *ἆρ' οἶσθα ταγοὺς ὄντας ἂν λέγῃς λέγων*. The plural is more impressive than the singular.

l. 297. σκοπός, i.e. the Ξένος, who is thus styled, because he has seen Oedipus, and will carry information to Theseus.

l. 300. αὐτόν (1) with ἕξειν, or (2) with ἐλθεῖν, which has more point. The word is due to the conjecture of Porson. The MSS. have ἀπόνοις τ'.

l. 301. τοὔνομ' αἴσθηται. For the acc. cp. Aj. 1318, 19 *τηλόθεν γὰρ ᾔσθόμην | βοήν*, Ant. 961. The construction may be regarded as *κατὰ σύνεσιν*, because αἰσθέσθαι here implies *knowledge* through sense.

l. 303. μακρὰ κέλευθος. This is explained as *μακρὰ μὲν κέλευθος πολλὰ δέ*, i.e. 'though the way to Athens is long, yet travellers' news spread widely;' and for *μακρά*, of a distance of ten stadia, *πολλὰ κέλευθος ἐρατύει*, supr. 163 is quoted.

l. 305. πολύ, 'much spoken of;' the word forms part of the predicate. Cp. Aesch. S. c. T. 6, 7 *εἰς πολὺς κατὰ πτόλιν .. ὑμνοῖθ' ὑπ' ἀστῶν*.

ll. 306, 7. κεἰ βραδὺς | εὕδει, 'though sleep makes him slow to come.' For the use of the adj. cp. Aj. 47 *δόλιος ὁρμᾶται*. The expression is = εὕδει ὥστε βραδὺς εἶναι. For the meaning cp. O. T. 65 *οὐχ ὕπνῳ γ' εὕδοντα*. [ἕρπει, σπεύδει have been suggested as corrections.]

l. 309. τίς γὰρ ἐσθλὸς οὐχ αὑτῷ φίλος; These words do not explain the addition of ἐμοί, but refer to the first part of the sentence, viz.

εὐτυχὴς .. τῇ αὐτοῦ πόλει. 'What good man is not a friend to himself?' i. e. does not befriend himself in doing good. φίλος is active, cp. Ant. 99 τοῖς φίλοις δ' ὀρθῶς φίλη.

l. 310. ποῖ φρενῶν ἔλθω; For the gen. cp. El. 922 οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει. The broken lines mark a disturbance of feeling Cp. O. T. 1468, 1471, 1475.

l. 312. The 'Aetnean' filly and 'Thessalian' hat are picturesque additions, which also imply that the outfit and attire are of the best. The scholiast on Aristoph. Pax 73 tells us that Aetnean horses were famous, highly esteemed for pace, and commended for driving, τὸν δρόμον ἀξιόλογοι καὶ τὰ ζεύγη ἐπαινετοί. (Boeckh maintained that a mule was meant.) Hiero of Syracuse was distinguished by the victories of his horses at Olympia. Of the Thessalian hat nothing further seems known; κυνῇ implies that it was a cap, ἡλιοστερής that it had wide brims. The fashionable attire is well known to Antigone.

l. 313. βεβῶσαν, 'mounted.' Ismene approaches, well-clothed and mounted, in contrast to the unsandalled and sunburnt Antigone. κρατί. In Homer we find a construction like καθαρὰ χροῒ εἵματ' ἔχοντα, Od. 6. 61 αἰγείην κυνέην κεφαλῇ ἔχε, Od. 24. 231 (also ἀμφὶ ὤμοισι ἔχειν leading up to ἀμπέχει), which is here inverted, the accusative and nominative changing places. ἡλιοστερής is active, 'keeping off the sun;' infr. 747 βιοστερῆ is 'deprived of sustenance,' 1260 ὀμματοστερής is passive, 'deprived of eyes;' for this difference cp. O. T. 460 and note.

l. 314. νιν, 'her,' which πρόσωπα defines further (*limits*); cp. supr. 114, Aj. 1062, and the Homeric κύσσε δέ μιν κεφαλήν τε καὶ ἄμφω φάεα καλά, Od. 16. 15, etc.

l. 316. πλανᾷ, 'mislead me.' The word is active in signification. Another reading is γνώμῃ πλανᾷ;

l. 318. τάλαινα. This expresses the distraction of her doubt.

ll. 319, 320. φαιδρὰ γοῦν ἀπ' ὀμμάτων σαίνει με, 'she greets me with bright looks from her eyes.' σαίνω is used properly of a dog fawning or wagging his tail (so in Aesch. Ag. 725, of the lion's whelp, σαίνων τε γαστρὸς ἀνάγκαις), and in this sense governs the accusative; but it is used in an applied sense, = 'to make signs of recognition,' as here and Ant. 1214 παιδός με σαίνει φθόγγος, where that which is recognized is spoken of as giving signs of recognition.

l. 321. μόνης. Cp. supr. 243.

l. 322. ὁρᾶν depends on εἶπον, supplied from εἶπας.

l. 324. Ismene enters on the right from the country, as Oedipus and Antigone before her. We must suppose that she has dismounted from the mare at some little distance from the stage, and given her into the charge of the servant (334). In a similar manner in Aesch. Ag. 945 ff. Agamemnon dismounts from the chariot at some distance from the

door. [In P. V. 284 ff. Oceanus apparently remains seated on his griffin (*ἀπὸ μηχανῆς*) during the whole of the conversation, but the Oceanids certainly leave their car; 272 *πέδοι δὲ βᾶσαι*,—though they remain in it for some time (127–272).] For the description of a person before the actual arrival on the stage cp. O. T. 84, where Creon is so described.

l. 325. **προσφωνήμαθ'**. The name is used for the thing named. 'Names which I love to use.' Cp. Phil. 233 foll. *Ἕλληνες ἔσμεν .. Φ. ὦ φίλτατον φώνημα.* **ὡς ὑμᾶς, κ. τ. λ.** 'how hardly I have found you, and now again how hard it is to look on you for sorrow!'

l. 326. **λύπῃ**, causal dative, = *διά* with acc. For this cp. infr. 333, 387 *ἔγωγε τοῖς νῦν γ', ὦ πάτερ, μαντεύμασιν*, etc.

ll. 327 foll. For the divided lines cp Aj. 981, O. T. 626, etc.

l. 331. It is difficult to understand why Ismene should be said to touch herself, or why Oedipus should ask whether Ismene is touching him, unless **ἢ τῆσδε κἀμοῦ**; can mean, 'what? her no less than me?' Perhaps no more is meant than that she is united in the unhappiness of her father and sister, and the grammar proceeds more uniformly than the thought. Some editors insert 328 between 330 and 331. But the *τροφαί* of Ismene, well-clad and mounted, can hardly be termed *δυσάθλιοι*, even by her self-pity. The line, though opposed to our modes of expression, is not to be rashly rejected, any more than Phil. 1207 *κρᾶτ' ἀπὸ πάντα καὶ ἄρθρα τεμῶ χερί*, which it is quite impossible to construe literally.

l. 333. **πόθοισι . . λόγοις.** In *πόθοισι* we have the dative of cause, whereas *λόγοις* conveys the idea of 'accompaniment' (cp. *αὐτοῖσι συμμάχοισι*, etc.), and this is assisted by the adjective. The repetition of the same construction in a different sense is characteristic of the Sophoclean period of language. [Others read *λόγων*.]

l. 335. **ποῖ . . πονεῖν**, 'what is become of them for the service?' *πονεῖν = εἰς τὸ πονεῖν.* **ποῖ**, sc. *οἴχονται.* Cp. Eur. Or. 1473 *ποῦ δῆτ' ἀμύνειν οἱ κατὰ στέγας Φρύγες*; Il. 13. 312 *ἀμύνειν εἰσὶ καὶ ἄλλοι.* For **ποῖ** cp. Aesch. Cho. 405 *ποῖ, ποῖ δὴ νερτέρων τυραννίδες*; ib. 882.

l. 336. 'They are where they are,' i. e. their state is too bad to name, cp. supr. 273 *ἰκόμην ἵν' ἰκόμην*, Aesch. Ag. 67, 8 *ἔστι δ' ὅπη νῦν | ἔστι.* . . .

ll. 339 foll. Hdt. 2. 35 *Αἰγύπτιοι . . τὰ πολλὰ πάντα ἐμπαλιν τοῖσι ἄλλοισι ἀνθρώποισι ἐστήσαντο ἤθεά τε καὶ νόμους. ἐν τοῖσι αἱ μὲν γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι· οἱ δὲ ἄνδρες, κατ' οἴκους ἐόντες, ὑφαίνουσι.* For another coincidence between Sophocles and Herodotus cp. Ant. 905 foll. and note.

l. 341. **τᾶξω βίου τροφεῖα**, 'the outdoor means of supporting life.'

l. 342. **σφῷν.** Dat. 'and in your case too.' There is no necessity to regard *σφῷν* as the genitive, and to suppose that the dual is used of

the two pairs of children. This would be especially harsh with *σφώ* immediately preceding. The dative may be regarded as a dat. of reference with the whole sentence, or more especially with *πονεῖν*. The brothers ought not to leave such duties to the sisters.

l. 344. **κακά**, Attic accusative. Cp. O. T. 264, 5 *τάδ' ὥσπερεὶ τοὐμοῦ πατρὸς | ὑπερμαχοῦμαι*; infr. 1694.

ll. 345 foll. **ὑπερπονεῖτον** is resumed in **γερονταγωγεῖ**. The series of participles is broken by the insertion of the finite verb, as again in **ἡγεῖται**, 351; i.e. the whole period from *ἡ μέν* down to *ἔχοι* (352) is an explanation of Antigone's part in the verb *ὑπερπονεῖτον*, and might therefore have been expressed by a succession of participles, but as this arrangement would be complicated two finite verbs are inserted. **ἡ μέν** is answered by **σὺ δέ** in 353, but **πολλὰ μὲν .. πλανωμένη** (348) by **πολλοῖσι δὲ .. μοχθοῦσα .. ἡγεῖται** (for *ἡγουμένη*).

l. 351. **τὰ τῆς οἴκοι διαίτης**, 'the comforts of home-life.' Cp. for the article O. T. 977 *τὰ τῆς τύχης*.

l. 352. **ἔχοι**. The optative here follows a present (*ἡγεῖται*), but the present represents the feeling which has lasted *ἐξ ὅτου νέας τροφῆς ἔληξε*.

l. 355. **ἃ τοῦδ' ἐχρήσθη σώματος**, 'which were given respecting me.' **τοῦδε σώματος**. A simple genitive is here used instead of the more usual construction with *περί*. Cp. El. 317 *τοῦ κασιγνήτου τί φῄς*; Phil. 439 and note.

l. 356. **κατέστης**, cp. 313 note. **γῆς ὅτ' ἐξηλαυνόμην**. What came first in time is mentioned last. The form of the legend here adopted seems to represent Ismene as older at the time of her father's fall than she is represented in the O. T.—e. g. 1511 *σφῷν δ', ὦ τέκν', εἰ μὲν εἰχέτην ἤδη φρένας, πόλλ' ἂν παρῄνουν*, though it is left uncertain how much time intervenes between his fall and his exile, *χρόνῳ δ'. ὅτ' ἤδη*, κ.τ.λ. The Antigone (900 ff.) agrees in regard to the age of the daughters with the O. C. but differs in other respects, the words *αὐτόχειρ ὑμᾶς ἐγὼ ἔλουσα κἀκόσμησα κἀπιτυμβίους χοὰς ἔδωκα* being quite incompatible with the end of this play. It seems that from the point of view of the O. C., Oedipus was driven out of Thebes before any oracles arrived respecting his fate, though in O. T. 1518 Creon refuses to take any action not sanctioned by the deity.

l. 358. **τίς σ' ἐξῆρεν οἴκοθεν στόλος**; 'what errand sped thee from home?' The usual expression *αἴρειν στόλον* is here inverted. Cp. Il. 782 *χρόνος διῆγέ μ'* and supr. 313.

l. 360. **μὴ οὐχί**, κ.τ.λ. explain *κενή*, and *οὐχί* is added owing to the preceding *οὐ*. Cp. O. T. 13, 221.

l. 362. 'Seeking how thou hadst thy maintenance or where.' **ζητοῦσα τὴν σὴν τροφήν** ('inquiring into thy means of life'), and in particular **ποῦ κατοικοίης** ('where thou wast dwelling').

l. 363. Cp. Eur. Hel. 769 *οὐκ ἂν ἐμπλήσαιμί σε | μύθων, λέγων τ' ἄν σοι κάκ' ἀλγοίην ἔτι, | πάσχων τ' ἔκαμνον δὶς δὲ λυπηθεῖμεν ἄν.*

l. 365. **παίδοιν.** Dative, 'encompassing your sons.'

ll. 367–9. The antithesis seems to be, 'beforetime they had a strife with Creon,' and, 'now they strive together:' and again, 'beforetime they were anxious that the throne should be in regency,' and, 'now each is eager to be king.' **αὐτοῖς .. Κρέοντί τε** are best taken together. So far from desiring the throne, they even strove with Creon that it should be vacant. If this construction is not adopted we must take **Κρέοντί τε** and **μηδέ** in connection with each other: 'their intention was that the throne should be given up to Creon,' etc. So Schndw., who quotes the Homeric *πῑνέ τε μηδ' ἐρίδαινε.* **ἔρις** then becomes a difficulty—for we must either translate **αὐτοῖς ἦν ἔρις**, 'they vied with each other,' or 'they strove (for this) as a matter to be gained,' both unusual constructions. **ἔρις** means (1) strife, (2) rivalry, and the words **ἔρις κακή** (372) imply that this is the good **ἔρις** which leads men to strive for distinction in honour. (Hesiod, Op. 16 ff.). [Others read **ἔρως** ('desire'), **ἤρεσεν** ('they were content')]. **ἐᾶσθαι** and **χραίνεσθαι** are both passive.

l. 369. **λόγῳ σκοποῦσι,** 'professing in their argument to have regard to.' For **λόγῳ** cp. infr. 1296 *οὔτε νικήσας λόγῳ.* This confirms **ἔρις** supr.

l. 371. The heaven-sent infatuation is assisted by their own evil mind; cp. Aesch. Pers. 742 *ἀλλ' ὅταν σπεύδῃ τις αὐτός, χὠ θεὸς συνάπτεται.* Aeschylus and Sophocles are in advance of the fatalism of their age. **ἀλειτηρός** = **ἀλιτήριος**: cp. **ἀλείτης**, but the word and the form are doubtful.

l. 372. **τοῖν τρισαθλίοιν.** The close connection of the article and adjective prevents the line from falling into three couplets of two feet, **εἰσῆλθε τοῖν | τρισαθλίοιν | ἔρις κακή**, which would be unrhythmical. **κακή** is often used in Homer of **ἔρις**. [The caesura is saved by reading *τρὶς ἀ.*]

l. 374. **νεάζων.** In addition to the fact of youth, the participle implies youthful impetuosity, ambition, etc. Cp. Eur. Phoen. 713 *μῶν νεάζων οὐχ ὁρᾷς ἃ χρή σ' ὁρᾶν;*

l. 377. **ὁ πλιθύων,** 'the more numerous,' i.e. as having the majority of voices. Cp. Aesch. Ag. 869 *ὡς ἐπλήθυον λόγοι.*

l. 378. **τὸ κοῖλον Ἄργος,** 'Argos in the valley.' Cp. Od. 4. 1 *κοίλην Λακεδαίμονα κητώεσσαν.*

l. 380. **ὡς αὐτίκ' Ἄργος, κ.τ.λ.** Cp. O. T. 101 *ὡς τόδ' αἷμα χειμάζον πόλιν.* The reason of the expedition is a principal part of the expressed resolution of Polynices: hence the accusative instead of the more usual genitive. In later writers this use of the accusative becomes more widely extended, e. g. Dem. 318 *ὡς ἐὰν πρότερός τις εἴπῃ τὰ προσόνθ' ἑαυτῷ περὶ ἄλλου, καὶ δὴ ταῦθ' οὕτως ἔχοντα καὶ οὐκέτι τοὺς ἀκούοντας σκεψομένους τίς ποτ' αὐτός ἐστιν ὁ ταῦτα λέγων.*

l. 381. **τιμῇ,** 'gloriously.' Cp. El. 70 *δίκῃ καθαρτής.* **ἢ πρὸς οὐρανὸν**

βιβῶν, 'or to exalt it to heaven.' The style is Epic, cp. Il. 12. 328 *ἠέ τῳ εὖχος ὀρέξομεν ἠέ τις ἡμῖν*. βιβῶν is fut. part. contracted, cp. *πελῶσι* infr. 1060, *κατοικτιοῦσιν* 384, *κατασκιῶσι* 406, *διασκεδῶσι* 620, *κατοικιῶ* 637, *ὀνειδιεῖσθε* O. T. 1500, (cp. 373.)

l. 382. **ἀριθμός**, 'mere number' or 'heap,' cp. Eur. Tro. 476 *οὐκ ἀριθμὸν ἄλλως, ἀλλ' ὑπερτάτους Φρυγῶν*, Hor. Ep. 1. 2. 27 'Nos numerus sumus et fruges consumere nati.'

l. 383. **ὅποι**, 'at what point?' i. e. how long they must first continue. Cp. Thuc. 3. 108 *ἡ μὲν μάχη ἐτελεύτα ἕως ὀψέ*, El. 958 *ποῖ γὰρ μενεῖς ῥᾴθυμος*; but perhaps *ὅπου* should be read.

l. 385. **ὡς . . ἔξειν**. Two constructions seem to be united, *ὡς ἔξουσι θεοί*, and *ἔξειν θεούς*, Aesch. Eum. 798, 9 *αὐτὸς ἦν ὁ μαρτυρῶν | ὡς ταῦτ' Ὀρέστην δρῶντα μὴ βλαβὰς ἔχειν*. For a similar confusion cp. Tr. 1238.

l. 387. **τοῖς νῦν . . μαντεύμασιν**. 'By reason of the oracles which I am now bringing.'

l. 388. *τί δὲ τεθέσπισται*; the resolved foot denotes eagerness. The next two lines depend on *τεθέσπισται*.

l. 390. **εὐσοίας χάριν**, 'for the sake of self-preservation.' [The MSS. have *εὐνοίας*, but **εὐσοίας**, which is given by the scholiast and by Suidas, is clearly the better word. It is found nowhere else.]

l. 391. For the use of **ὑπό** in semi-passive constructions see O. T. 37 and note. But there is some doubt about the reading; *ἔτ'* or *ἀπ'* is possible. Cp. O. T. 1006 *σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι*.

l. 392. **ἐν σοί**, cp. 422. The subject of **φασί** is to be gathered from 413.

l. 393. **ἀνήρ**, cp. 109.

l. 395. **ὃς νέος πέσῃ**. For the omission of *ἄν* cp. Tr. 1008 *ὅ, τι καὶ μύσῃ*, Aj. 1074 *ἔνθα μὴ καθεστήκῃ δέος*, O. T. 1231 *αἳ φανῶσ' αὐθαίρετοι*. It is by no means unusual in Sophocles. **γέροντα** is predicative.

l. 397. **μυρίου χρόνου**. Cp. infr. 617 *ὁ μυρίος | χρόνος*, and Plato, Ap. 23 B *ἐν πενίᾳ μυρίᾳ εἰμί*. Note the gen. of time = 'in the course of.'

l. 399. **στήσωσι**. Notice the change of number. Creon is acting with Eteocles and others. **ἐμβαίνῃς**, cp. O. T. 825 *μηδ' ἐμβατεύειν πατρίδος*, and the construction of *ἐμβαίνειν* Hdt. 4. 125 *ἀπηγόρευον μὴ ἐμβαίνειν τῶν σφετέρων οὔρων*.

l. 401. **θύραισι κειμένου**, 'laid at their doors.' The immediate reference is to the inactivity of age, (Shakespeare's 'unregarded age in corners thrown,') but the occurrence of *τύμβος* in the next line introduces the notion of burial.

l. 402. **κείνοις**. (1) This dative may be taken with **βαρύς** and repeated with **δυστυχῶν**. 'Your burial, if it falls unhappily for them, is full of danger for them.' (2) **δυστυχῶν** = 'if it miscarries,' i. e. if it does not receive the due honours. The former (1) suits the context best.

l. 403. As a murderer the Thebans would not bury Oedipus in his own land, yet they feared the vengeance of his Daemon unless the customary rites of burial were paid by them.

l. 405. μηδ' ἵν' ἂν σαυτοῦ κρατῇς, 'but not where you will be your own master.' The subjunctive is due to the relative adverb with ἄν ('in any place where'). For the adversative μηδέ cp. El. 132 οὐδ' ἐθέλω προλιπεῖν τόδε.

l. 407. ἀλλ' οὐκ ἐᾷ .. σ', sc. κατασκιασθῆναι Θηβαίᾳ κόνει. τοὔμφυλον αἷμα, i.e. 'the guilt of kindred blood,' cp. O. T. 1406 αἷμ' ἐμφύλιον. It is worth observing that Ismene is not uninfluenced by the Theban point of view; we may compare the feeling of Chrysothemis, in the Electra, towards her mother. For the 1 aor. subj. after οὐ μή cp. infr. 1024 οὐ μὴ .. ἐπεύξωνται, Phil. 381 οὐ μή ποτ' ἐκπλεύσῃς. [The canon, which Dawes attempted to lay down, that οὐ μή cannot be followed by the 1 aor. subj. active or middle, cannot be maintained.]

l. 410. 'On what occasion?' συναλλαγή has two meanings in Sophocles: (1) 'interposition,' Aj. 732 ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου, (2) 'conjuncture,' as here, O. T. 34, infr. 960. The second sense is peculiar to Sophocles.

l. 411. Cp. infr. 621. The meaning is that the tomb of Oedipus will be a scene of disaster to the Thebans.

l. 413. ἀνδρῶν, sc. κλύουσα. The message had been given publicly, cp. O. T. 93.

l. 414. ἐφ' ἡμῖν, 'with regard to me.' Cp. O. T. 829 ἐπ' ἀνδρὶ τῷδ' ἂν ὀρθοίη λόγον.

l. 415. οἱ μολόντες, = οἱ θεωροί, 413; μολεῖν is sometimes 'to return.' Cp. El. 386 ὅταν περ οἴκαδ' Αἴγισθος μόλῃ. εἰς Θήβης πέδον, cp. supr. 378 τὸ κοίλον Ἄργος, Ant. 845 Θήβης εὐαρμάτου ἅλσος, ib. 100 ἑπταπύλῳ Θήβῃ, etc. The mention of natural characteristics has a graphic effect.

l. 416. The use of τις = πότερος, where only two are spoken of, is noticeable. The number is indifferent. Their conduct is the point.

l. 419. τοὐμοῦ πόθου, cp. O. T. 969 τῷμῷ πόθῳ.

l. 420. φέρω δ' ὅμως, 'but still such is the news I bring;' cp. supr. 360 δεῖμ' ἐμοὶ φέρουσά τι, Aesch. Pers. 248 φέρει σαφές τι πρᾶγος .. κλύειν.

l. 421. The usual sequence μήτε .. μήτε is broken by ἐν δ' ἐμοί, κ.τ.λ. The worst which Oedipus can wish his sons is that the end of their contention may be in his power.

l. 424. ἧς goes with ἔχονται, and less closely with κἀπαναιροῦνται δόρυ. Cp. Aesch. Pr. V. 331 πάντων μετασχὼν καὶ τετολμηκὼς ἐμοί. ἔχονται, = 'take hold of,' 'engage in obstinately,' as in ἔργου ἔχεσθαι. [For κἀπαναιροῦνται = καὶ ἐπ. Hermann read κἀπαναίρονται, and so Schndw. and Dind.; Bergk retains the reading of the MSS. The

interpretation of the scholiast, *ἐπ' ἀλλήλων ἐπαίρουσιν*, is in favour of the correction, but see Campbell's note.]

l. 425. **ὡς**, 'in which case,' explains **ἐν ἐμοὶ τέλος γένοιτο**. Cp. 45. **ὃς ἄν, κ.τ.λ.**, Eteocles. **οὐξεληλυθώς**, Polynices. **πάλιν**. *πόλιν* is a v. r.

l. 427. **οἵ γε**, quippe qui.

l. 428. 'When I was being thrust forth from my native land in such dishonour.' The adverb is to be considered as part of the predicate; cp. Ant. 1069 *ψυχήν τ' ἀτίμως ἐν τάφῳ κατῴκισας*, Thuc. I. 120 *ἐς τοὐναντίον αἰσχρῶς περιέστη*.

l. 429. **ἔσχον**, 'withheld.'

l. 430. **αὐτοῖν**, cp. infr. 444 *σφιν*. It is the dative of the interested person. 'They allowed me to be sent forth.' Cp. Phil. 1030 *καὶ τέθνηχ' ὑμῖν πάλαι*, El. 1152.

l. 431. Cp. O. T. 1410 foll., 1449 foll.

l. 435. **τὸ λευσθῆναι πέτροις**. This punishment is frequently mentioned in Greek tragedy. Cp. Aj. 254 *πεφύβημαι λιθόλευστον Ἄρη*, Ant. 36 *φόνον .. δημόλευστον ἐν πόλει*.

l. 436. (1) 'No one helped me in this desire,' i.e. no one gave me satisfaction in regard to it. Hence the genitive, as though some verb signifying 'enjoyment' or 'relief' had been used. Or (2), 'No helper of this desire appeared.'

ll. 438, 9. 'And I began to know that my rage had run to excess in chastising my former errors.' **τῶν .. ἡμαρτημένων** is probably genitive after *κολαστήν*. For *μείζων*, ='too great,' cp. Plato, Soph. 231 A *μὴ μεῖζον αὐτοῖς προσάπτωμεν γέρας*. If the gen. is taken with the comparative it must mean not 'worse than' but 'great out of proportion to.' But even this is not so good.

l. 440. **τοῦτο μέν** is answered by **οἱ δ' ἐπωφελεῖν .. δυνάμενοι**. The expression *τοῦτο μέν—τοῦτο δέ* for 'on the one hand—on the other,' is common in Herodotus.

l. 441. **χρόνιον**, 'after so long.' The adj. for the adv. of time.

l. 442. **οἱ τοῦ πατρός**=*οἱ υἱοί*. The expression is *διὰ μέσου, οἱ δ' ἐπωφελεῖν δυνάμενοι* being taken together 'Those who had the power to aid their father, his sons, etc.' For the dative after *ἐπωφελεῖν* cp. Ant. 560, where *ὠφελεῖν* takes the dative. For the repetition, which is rhetorical, cp. infr. 617 *μυρίας ὁ μυρίος*. **τὸ δρᾶν**, cp. El. 467.

l. 443. **ἔπους σμικροῦ χάριν**, 'for a little word's sake,' i.e. for want of a little word.

l. 444. **σφιν**, cp. supr. 430 *αὐτοῖν*. For **ἀεί** some MSS. have *ἐγώ*. *ἀεί*, if genuine, implies weariness. 'I was left to wander without end.'

l. 447. **γῆς ἄδειαν**, 'safety in the land,' i.e. a safe resting-place. **γένους ἐπάρκεσιν**, 'the assistance which kindred gives.'

l. 448. It is best to take θρόνους — καὶ σκῆπτρα καραίνειν — καὶ τυραννεύειν χθονός, as three co-ordinate expressions (after εἰλέσθην) rising in intensity. Others (1) take *θρόνους*, like *σκῆπτρα*, with *καραίνειν*, and others again (2) consider *καραίνειν καὶ τυραννεύειν* epexegetic infinitives after *θρόνους καὶ σκῆπτρα*.

l. 450. τοῦδε, i.e. ἐμοῦ.

l. 453. 'Comparing in thought the oracles which I bring from my own side.' τὰ ἐξ ἐμοῦ, 'which were given to me, and which I can furnish.' Cp. Tr. 631 *τὸν πόθον τὸν ἐξ ἐμοῦ*, supr. 293. Of course both oracles were delivered from Delphi.

l. 454. ἤνυσεν. Cp. Ant. 1178 *ὦ μάντι, τοῦπος ὡς ἄρ' ὀρθὸν ἤνυσας*. The utterance and fulfilment of the oracle are united in this expression.

l. 457. μου is governed *κατὰ σύνεσιν*, as if ἀλκὴν ποιεῖσθαι were προστῆναι.

l. 458. πρὸς ταῖσδε ταῖς, κ.τ.λ., 'in addition to.' Oedipus begs protection from the Chorus, reminding them that they will be assisting the dread goddesses in protecting him. [The MSS. exhibit a variation between *πρὸς* and *σύν*.]

l. 459. ἀλκὴν ποιεῖσθαι, 'to undertake defence,' cp. El. 302 *τὰς μάχας ποιούμενος*, Thuc. 1. 124 Ποτιδαιάταις .. ποιεῖσθαι τιμωρίαν. [For τῇδε μὲν πόλει, it is possible that *τῇδε τῇ πόλει* should be read, so Bergk, Hermann, Elmsley.]

l. 460. Oedipus leaves it to be implied that his enemies are the enemies of Athens. That they are his enemies he cannot for a moment forget.

l. 463. ἐπεμβάλλεις, 'you add to give further weight.' The meaning would be made clearer by supplying ἐν: *ἐπεμβάλλεις ἐν τῷδε τῷ λόγῳ*.

l. 464. Cp. Aesch. Pr. V. 307, 8 *καὶ παραινέσαι γέ σοι | θέλω τὰ λῷστα*.

l. 465. ὡς must be taken with τελοῦντι = 'for I will accomplish all.' προξένει, 'be my guide (for I am a stranger and you are acquainted with the customs of the place).' For other metaphorical meanings of *προξενέω* cp. O. T. 1483, Tr. 726.

l. 466. 'Institute a purification of (i.e. in respect of) these deities. Usually the genitive with *καθαρμός* signifies (1) that which is purified, e.g. *καθαρμὸς χώρας*, or (2) that from which one is purified, e.g. *καθαρμὸς ἀδικημάτων*. Here the genitive depends on the substantive in the usual manner, but the meaning is entirely altered by the combination *θέσθαι καθαρμόν* = 'to propitiate.' For θέσθαι cp. O. T. 134 *τήνδ' ἔθεσθ' ἐπιστροφήν*.

l. 467. καὶ κατέστειψας πέδον. There is some doubt about the reading, (for *κατάστεψον*, 'crown,' is also possible, and the aorist of *στείβω* is not found elsewhere), but the text receives confirmation from 56 *ὃν δ' ἐπιστείβεις τόπον*. With *πέδον, αὐτῶν* can be supplied from ἐφ' ἅς.

l. 470. ὅσιαι χεῖρες are 'hands pure from guilt.' Cp. Aesch. Cho. 377, 8 τῶν δὲ κρατούντων | χέρες οὐχ ὅσιαι στυγερῶν τούτων, Eum. 313, 14 τὸν μὲν καθαρὰς χεῖρας προνέμοντ' | οὔτις ἀφ' ἡμῶν μῆνις ἐφέρπει. The Chorus are not speaking with reference to Oedipus, but giving the usual instructions. The washing of the hands is no doubt included.

l. 472. τέχνη, abstract for concrete. Cp. the use of τροφή in O. T. 1. εὔχειρος is gen. from εὔχειρ.

l. 473. ἀμφιστόμους, (1) 'projecting on either side;' or (2) 'on either side the mouth.'

l. 475. *γε is due to conjecture; it refers to κρόκαισιν, which it confirms and amplifies. 'Yes, with a fillet newly shorn from a young ewe-lamb.' Others read νεαλοῦς for γε νεαρᾶς, and νεοτόκῳ for *εὐπόκῳ. λαβών is merely a redundancy of expression.

l. 476. τὸ δ' ἔνθεν, 'what remains to be done.' Cp. Aesch. Ag. 247 τὰ δ' ἔνθεν οὔτ' εἶδον οὔτ' ἐννέπω. ποῖ; cp. supr. 383.

l. 477. χοὰς χέασθαι. For this form of expression see note on Ant. 551.

l. 478. The κρωσσοί are the κρατῆρες of 472.

l. 479. πηγάς, El. 894, 5 νεορρύτους | πηγὰς γάλακτος. τὸν τελευταῖον δ' ὅλον, i. e. τὸν τελευταῖον κρωσσὸν χέοις ἂν ὅλον. Three vessels are to be used, two partly filled with water, the third filled to the brim with water and honey.

l. 480. 'With what am I to fill this in preparing it?' τόνδε = τὸν τελευταῖον κρωσσόν.

l. 481. μελίσσης, i. e. μέλιτος, by metonymy. With μηδέ (adversative) cp. supr. 405, and for the prohibition of wine cp. supr. 100 νήφων ἀοίνοις.

l. 482. μελάμφυλλος, 'dark with rich herbage.'

l. 483. αὐτῇ, almost = εἰς αὐτήν, cp. Tr. 789, 90 χθονὶ | βίπτων ἑαυτόν. ἐξ ἀμφοῖν χεροῖν, 'on both sides.' Twenty-seven branches of olive are to be placed as a fence on either hand of the spot rendered holy by the libations. Thrice nine was a sacred number. Cp. Thuc. 5. 26 § 4 ὅτι τρὶς ἐννέα ἔτη δέοι γενέσθαι αὐτόν.

l. 487. δέχεσθαι, after αἰτοῦ. 'Receive their suppliant into safety. The passive use of σωτήριος is rare, but cp. supr. 284 ἐχέγγυος, = 'sure. Others, 'as a saviour,' 'as bringing safety.'

l. 488. κεἰ, = 'or if.' Ant. 328 ἐὰν ληφθῇ τε καὶ μή.

l. 489. Cp. supr. 131 foll. For the phrase μηκύνων βοήν, 'to speak loud,' cp. the Homeric μακρὸν ἀϋτεῖν.

l. 490. ἔπειτ' ἀφέρπειν ἄστροφος, a common injunction. Aesch. Cho. 99 στείχω καθάρμαθ' ὥς τις ἐκπέμψας πάλιν .. ἀστρόφοισιν ὄμμασιν, Od. 5. 350 αὐτὸς δ' ἀπονόσφι τραπέσθαι, of Odysseus and the veil of Ino.

l. 494. χῶ τι δεῖ πρόστασσε δρᾶν. The infinitive is to be taken both with δεῖ and *πρόστασσε*.

l. 496. τῷ μὴ δύνασθαι μήθ' ἑρᾶν, 'in want of strength as well as sight.' For *δύνασθαι* applied to bodily strength cp. Il. 20. 360 *ὅσσον .. δύναμαι χερσίν τε ποσίν τε*, and for *μήτε* after *μή* cp. Aj. 428 and note. [To avoid this Elmsley read *μηδ'*, Dindorf *μήτε σώκειν*].

ll. 498, 9. With this assertion of the value of a pure intention cp. Frag. 98 (N.) *ψυχὴ γὰρ εὔνους καὶ φρονοῦσα τοὔνδικον | κρείσσων σοφιστοῦ παντὸς ἐστιν εὑρέτις*.

l. 499. *ἐκτίνουσαν is due to a correction. The MSS. have *ἐκτείνουσαν*. For the notion that sacrifices were of the nature of a debt cp. Pl. Rep. 331 B *ὀφείλοντα ἢ θεῷ θυσίας τινὰς ἢ ἀνθρώπῳ χρήματα*.

l. 500. For τι cp. Tr. 305 *εἴ τι δράσεις*; Phil. 286, 7 *κἄδει τι .. διακονεῖσθαι*, infr. 1450.

l. 502. ὑφηγητοῦ *γ' ἄνευ. There is not much authority for the *γε, nor is it altogether satisfactory. [As L has δ', *δίχα* may be right; Hermann, thinking it tautology to say 'my body cannot move alone and without a guide,' read *ὦδ' ὑφηγητοῦ γ' ἄνευ*.]

l. 504. χρῆ 'σται is equivalent to a future of *χρή*, 'where I shall have to find (look for).'

l. 505. τοὐκεῖθεν ἄλσους, sc. *ὁ τόπος ἐστί*. τοῦδ': Elmsley *τόδ'* ['quod nego ita Graece dici posse,' Herm.], to preserve the so-called rule of the cretic. See Phil. 22 and note. Hermann's opinion of this rule is worth quoting: 'Quibus nunc hoc addo, regulam, quam in illa censura proposuit Elmsleius, syllabam finalem, quae sit ante quintam arsin trimetri, brevem esse debere, si pausa aliqua orationis in ea syllaba fiat, planè falsam esse. Immo quo major ea pausa est, eo facilius produci potest ea syllaba. Id quod et per se apertum est: nam quid aliud pausa quam morari vocem jubet, ut etiam in brevi syllaba plus temporis consumatur? et ex eo intelligitur, quod longa isto loco syllaba tum demum auribus molesta est, quum orationi, quae nulla cum interpellatione decurrere debeat, moram objicit.'

l. 506. ἔποικος, 'a resident,' who would be in charge of the sacred utensils, etc.

l. 509. οὐδ' εἰ πονῇ τις. The subjunctive seems more poetical than the indicative. Cp. infr. 1443 *εἰ σοῦ στερηθῶ*, Ant. 710 *κεἴ τις ἦ σοφός*, O. T. 874 and note [*πονεῖ* Herm.]. Ismene now leaves the stage, and thus one of the three actors is at liberty. He returns as Theseus in 549.

ll. 510–548. Commation, or lyrical dialogue between Oedipus and the Chorus, who would inquire more closely into his fortunes. Oedipus entreats them not to press their questions, but in vain. He gives an account of his actions in regard to his mother and father, insisting that in both he was an unconscious and therefore an innocent agent.

l. 510. Cp. the proverb *μὴ κινεῖν κακὸν εὖ κείμενον* (Plat. Phil. 15 C).

l. 514. **ἀλγηδόνος** with **πυθέσθαι**. For the gen. cp. El. 317 *τοῦ κασιγνήτου τί φής*; With **φανείσας** cp. supr. 410. **ἀπόρου** is predicative with *φανείσας*, 'that came without remedy.' **ᾇ ξυνέστας**, 'wherewith thou camest into conflict.' Cp. Hdt. 7. 170 *λιμῷ συνεστεῶτας*, 8. 74 *τοιούτῳ πόνῳ ξυνέστασαν*.

l. 515. **πρὸς ξενίας**. *πρὸς Διὸς ξενίου* would be the more ordinary expression. For a similar extension of the common use cp. supr. 250 *πρός σ' ὅτι σοι φίλον*, Aj. 492, 3.

l. 516. ***ἃ πέπονθ'**. The reading is conjectural, but cp. 267, 537. To **ἃ πέπονθ' = ἔργα**, **ἀναιδῆ** is added, as an emphatic epithet. 'My unwitting deeds of shame.' [After *πέπονθ'* the MSS. insert *ἔργα*, which is probably a gloss on *ἃ πέπονθα* borrowed from the Scholiast, who explains the passage *μὴ πρὸς τῆς σῆς ξενίας ἀναπτύξῃς μου τὰ ἀναιδῆ ἔργα*. Schndw. reads *τᾶς σᾶς, πέπον, ἔργ' ἀναιδῆ*, on which see Campbell's note.]

l. 517. For **πολύ = σφόδρα λεγόμενον** cp. 305, 6 *πολὺ γάρ, ὦ γέρον, τὸ σὸν | ὄνομα, κ.τ.λ.* **μηδαμὰ λῆγον**, cp. O. T. 731 *ηὐδᾶτο γὰρ ταῦτ' οὐδέ πω λήξαντ' ἔχει*.

l. 518. **ὀρθόν**, cp. O. T. 505 *πρὶν ἴδοιμ' ὀρθὸν ἔπος*. Two constructions are possible, (1) *τὸ πολὺ .. λῆγον* (sc. *πρᾶγμα*), acc. after *ἄκουσμ' ἀκούειν*, cp. Aj. 1107 *τὰ σέμν' ἔπη κόλαζ' ἐκείνους* and note; or (2) *τὸ πολὺ .. λῆγον* go with *ἄκουσμα*. 'I wish to hear aright, what is heard wide and far, a rumour that has not yet died out.'

l. 520. **κἀγώ**, sc. **ἐπιθόμην**.

l. 521. **ἤνεγκον κακότατα**, 'I was the victim of wretchedness.' Cp. O. T. 1320 *διπλᾶ σε πενθεῖν καὶ διπλᾶ φέρειν κακά*. What follows = 'I did endure it voluntarily, (Oedipus did everything "with a will,") let God be my witness, but of all this nothing was my intentional act.' As *θεὸς ἴστω* comes in harshly, perhaps **θεὸς *ἵστωρ** should be read. **τούτων**, = the old misery and the present consequences of it. [The MSS. have *ἄκων*. Hermann (1841) read *ἐκὼν μέν, θεὸς ἴστω, τούτων ἀπλάκητος οὐδέν*, 'in no point was I a voluntary offender.']

l. 524. **ἀλλ' ἐς τί**; 'but in what respect?' Sc. *ἤνεγκες κακότατα*;

l. 526. Cp. Il. 2. 111 *Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείᾳ*. The dative **εὐνᾷ** is descriptive. [For *ἴδρις, ἴδριν* is often read.]

l. 527. **ματρόθεν** goes with the whole sentence. 'Didst thou in relation to (i.e. with) a mother fill an infamous bed?' [Nauck conj. *ἐπάσω*.]

l. 533. **ματρὸς κοινᾶς**, 'of a mother who is also mine.'

l. 535. **κοιναί γε, κ.τ.λ.**, 'ay, sisters of like birth with their own sire.' Oedipus anticipates and strengthens that which the Chorus shrank from saying.

l. 536. **ἐπιστροφαί**, 'renewed onset,' cp. infr. 1045 *δαΐων ἀνδρῶν .. ἐπιστροφαί*.

l. 537. ἔχειν is an epexegetic infinitive with ἄλαστα. 'The woes I have suffered are a possession which cannot be forgotten.'

ll. 539–541. 'I received a gift, which would that, hapless one, I had never so benefited the state as to gain from her the privilege of choosing.' In this rendering it is assumed that μή, with the past tenses of the indicative in a relative clause, may express the wish to reverse a fact in past time. Hermann translates, '*Accepi*, inquit Oedipus, *donum*, uxorem dicens, *quod ego ut nunquam a civitate debuerim accipere, ei profui*, i. e. quod ut mihi non unquam daret civitas, merui, quum eam Sphinge liberavi.' Cp. infr. 1713. Jebb reads ἐπωφέλησας.

l. 543. δευτέραν ἔπαισας, ἐπὶ νόσῳ νόσον. 'Thou hast struck a second blow, (sending) pang upon pang.' With δευτέραν supply πληγήν. For *νόσος* in this sense, cp. O. T. 1061 ἄλις νοσοῦσ' ἐγώ, infr. 598.

l. 545. ἔχει δέ μοι .. πρὸς δίκας τι. 'My case has something (to be said for it) on the side of justice.'

l. 546. The most probable interpretation of these words is that which makes *ἁλοὺς ἐφύνευσα = ἑάλων φονεύσας, 'I slew, being clearly convicted of the deed.' καί thus gives emphasis to the participle, which is used proleptically.

l. 548. νόμῳ δὲ καθαρός, 'pure by law,' i. e. in the eye of the law. ἐς τόδ' ἦλθον, cp. O. T. 1433 ἄριστος ἐλθών, supr. 12.

ll. 549–667. Second Episodion. Theseus and Oedipus. Oedipus obtains from Theseus a promise of protection and of burial in the country, from which many blessings will accrue to Athens in her combats with Thebes.

l. 550. The solemn word ὀμφήν is probably intended to mark the sacred associations which cling to Oedipus. *ἀποσταλείς is a correction, but cp. O. T. 115 ὡς ἀπεστάλη: trans. 'setting forth at thy voice,' i. e. on hearing thy message. [Other corrections are ὃς ἐστάλη Hermann, ἐφ' ἁστάλη Dindorf.]

l. 553. ὁδοῖς ἐν ταῖσδε, 'in my coming hither now.' Cp. El. 68 δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς. The blindness of Oedipus, of which Theseus had heard long ago, and the description which he has heard as he came on his way from Athens, make it easy to recognise 'the son of Laius.'

l. 557. ὃς εἶ. The name is avoided; cp. O. T. 1036 ὥστ' ἀνομάσθης ἐκ τύχης ταύτης ὃς εἶ.

l. 560. 'That would be a terrible matter, the mention of which would make me shrink from giving relief.' The construction is of course = δεινὴ ἂν εἴη πρᾶξις, εἰ ἀφισταίμην αὐτῆς.

l. 563. χὥς τις πλεῖστ' ἀνήρ, i. e. καὶ ὥς τις ἀνὴρ πλεῖστα, sc. ἤθλησεν, 'I have toiled as one who has toiled most,' *ut qui plurima*. The more usual expression is ὅσα τις.

l. 562. **ξένος.** Theseus was the son of Aethra the daughter of Pittheus, king of Troezen, and was brought up at that city, as Oedipus had been brought up at Corinth.

l. 564. **ἐν τῷμῷ κάρᾳ,** 'in my own person.' For this use of **ἐν** cp. Plat. Lach. 187 B *ἐν τῷ Καρὶ ὑμῖν ὁ κίνδυνος.*

l. 565. **ὥσπερ σὺ νῦν.** For the nom. cp. Aj. 525 *ἔχειν σ' ἂν οἶκτον ὡς κἀγώ.* The construction is—*ὥστε οὐδέν' ἄν, ξένον ὄντα, ὥσπερ σὺ νῦν, ὑπεκτραπούμην.*

l. 566. The **οὐ** in *μὴ οὐ συνεκσώζειν* repeats the negative in *οὐδένα*, Goodwin, Moods and Tenses, § 815.

l. 568. **σοῦ,** i. e. 'than you have,' the form of comparison is condensed, as frequently in Greek, see note on O. T. 467.

l. 570. **παρῆκεν,** 'has allowed.' Cp. Eur. Fragm. 310 (N.) *πάρες .. ὑπερβῶ κρηναῖα νάπη.* **δεῖσθαι,** passive. *βραχέα* is the subject to *δεῖσθαι*, and the construction *βραχέα ἐμοὶ δεῖται* is used instead of the more usual *βραχέων ἐγὼ δέομαι*, or *βραχέων ἐμοὶ δεῖ* [or possibly, *παρῆκεν ἐμοὶ ὥστε δεῖσθαι φράσαι βραχέα* 'so that I need to say little':—*βραχέα* being accusative after *φράσαι*.]

l. 572. **γῆς,** gen. of motion from. Cp. O. T. 152 *Πυθῶνος ἔβας.*

l. 574. **διέρχεται,** 'goes on its way,' i. e. has done with this subject. Speech is personified and regarded as passing on from one subject to another. [Another reading is *διοίχεται.*]

l. 578. **κρείσσον'.** For this sense of the word cp. Aesch. Cho. 372 *ταῦτα μέν, ὦ παῖ, κρείσσονα χρυσοῦ.* 'The advantages to be derived from it are better than any beauty could give.'

l. 580. 'You will learn in time,—not, methinks, at the time now present.' For the dat. of a limit of time cp. Phil. 715 *δεκέτει χρόνῳ*, ibid. 721 *πλήθει πολλῶν μηνῶν*, with O. T. 156, 198.

l. 581. **ἡ σὴ προσφορά,** 'your addition,' i. e. the advantage which you bring.

l. 583. **τὰ δ' ἐν μέσῳ,** cp. supr. 290, 1 *τὰ δὲ | μεταξὺ τούτου*, but the accusative is not adverbial as in the passage quoted, for it is required as the object of *δι' οὐδενὸς ποιεῖ*. The words *λῆστιν ἴσχεις*, though nearest, do not influence it, cp. Ant. 537 *καὶ συμμετίσχω καὶ φέρω τῆς αἰτίας.* Or the construction may be explained by that wider use of the accusative of which we have examples supr. 223 *δέος ἴσχετε μηδὲν ὅσ' αὐδῶ*, and infr. 1120 *τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον.*

l. 585. 'For the one (*κεῖνα=τὰ ἐν μέσῳ*) is conveyed (comprised) in the other (*ἐνταῦθα=ἐν τοῖς λοισθίοις*).'

l. 586. **ἐν βραχεῖ.** Cp. El. 673 *ἐν βραχεῖ ξυνθεὶς λέγω.* 'The boon you ask is briefly worded.'

l. 587. **ἀγών,** = the struggle necessary to protect the favour when granted.

l. 588. 'Do you mean the contest between your sons, or some conflict in which I am concerned?'

l. 589. **κομίζειν.** The subject to the infinitive is Athens generally. **ἀναγκάζουσι,** for this use of the present to denote a certain future cp. Aesch. Pr. V. 513 *ὧδε δεσμὰ φυγγάνω,* ib. 525 *δεσμοὺς .. ἐκφυγγάνω.* In this case the action may be said to have begun, supr. 396.

l. 590. The reading of this line is doubtful. With **εἰ θέλοντ' ἄν γ'** supply *βούλοιντο κομίζειν,* 'if they intend to fetch you in the event of your being willing to go.' A good emendation is *θέλοντάς γ',* which must be taken after *φεύγειν,* thus,—'but (consider) whether it be dishonourable on your part to shun them (in exile) when they wish to have you.' Cp. Od. 15. 280 *οὐ μὲν δή σ' ἐθέλοντά γ' ἀπώσω.*

l. 591. **ἤθελον,** sc. to remain in the land.

l. 592. 'But anger in misfortune, O foolish man, is ill-advised.'

l. 594. **ἄνευ γνώμης,** 'without deliberate judgment.'

l. 596. **γένους,** 'of your birth,' rather than 'of your race.'

l. 598. 'What is your more than human misery?' For **νοσεῖν** in this sense cp. supr. 543. Oedipus was at all times *λατρεύων τοῖς ὑπερτάτοις βροτῶν μόχθοις,* supr. 105, so that any addition to his misery would be superhuman.

l. 601. Cp. supr. 407.

l. 602. 'What could induce them to have you brought on the condition that you should live apart?' For the middle voice of **πεμψαίατο** cp. O. T. 434 *σχολῇ γ' ἂν οἴκους τοὺς ἐμοὺς ἐστειλάμην.*

l. 605. 'Because it is their fate to be overthrown in this land,' or 'by this land.' Cp. infr. 786.

l. 606. **τἀμὰ κἀκείνων.** For the omission of the article with the second word cp. El. 991 *καὶ τῷ κλύοντι καὶ λέγοντι σύμμαχος.*

l. 609. **συγχεῖ,** 'obliterates.' Cp. Hdt. 4. 127 *συγχέειν αὐτούς,* sc. *τοὺς πατρωίους τάφους.* **παγκρατής = πάντα κρατῶν,** 'all-subduing time.' Cp. Aj. 675 *ὁ παγκρατὴς ὕπνος.* For the sentiment cp. Aj. 606 foll.

ll. 612, 13. 'And ever varying is the breath of friend to friend, and city towards city.' The metaphor in **πνεῦμα** is tolerably frequent in the tragedians, Aesch. Ag. 1206 *πνέων χάριν,* Cho. 34 *κότον πνέων,* Ant. 929, 30 *ἔτι τῶν αὐτῶν ἀνέμων αὖται | ψυχῆς βιπαὶ τήνδε γ' ἔχουσιν.* For the sentiment cp. esp. Shakespeare, Cor. 4. 4. 12–22.

l. 613. **βέβηκεν,** 'continues,' almost = **ἔστιν.** For this use of *βέβηκα* to express a definite state or condition cp. infr. 1684 *νῷν δ' ὀλεθρία νὺξ ἐπ' ὄμμασιν βέβακε,* Aesch. Ag. 36 *βοῦς ἐπὶ γλώσσῃ μέγας βέβηκεν,* also infr. 1052.

l. 616. **εἰ = κεἰ,** 'although.' Ant. 551 *εἰ γέλωτ' ἐν σοὶ γελῶ.*

l. 617. ***τὸ πρὸς σέ** is epexegetic of the impersonal subject of **εὐημερεῖ.**

'It is fair weather in her relation to you.' The metaphor of *πνεῦμα* is continued in *εὐημερεῖ*.

l. 618. 'Time in his onward course has countless nights and days to bring forth.' For *μυρίος* cp. supr. 397. For the form of the sentence cp. El. 1364–6 *τοὺς γὰρ ἐν μέσῳ λόγους, | πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι, | αἳ ταῦτά σοι δείξουσιν.*

l. 620. *ἐκ σμικροῦ λόγου*, 'out of a small occasion.' Cp. El. 415, 16 *πολλά τοι σμικροὶ λόγοι | ἔσφηλαν ἤδη καὶ κατώρθωσαν βροτούς.* [On the forms *δόρει, δόρι* cp. Ellendt, *sub voce*.]

l. 621. *ἵνα*, 'on the very spot where.'

l. 623. Cp. Aesch. Eum. 19 *Διὸς προφήτης δ' ἐστὶ Λοξίας πατρός.*

l. 625. I. e. let me pursue the course which I have entered upon.

l. 626. *πιστόν* is (1) either a part of the predicate, 'only keeping thine own part faithful,'—or (2) used as a substantive, 'guarding thine own good faith.' The position of the word is in favour of (1).

l. 627. *δέξασθαι*, 'that you have received'—aorist infinitive of past time.

l. 630. *ἐφαίνετο* is subjective middle, 'declared himself ready to perform.' Cp. Aj. 1376, 7 *τἀπὸ τοῦδ' ἀγγέλλομαι .. εἶναι φίλος.*

l. 633. *ἡ δορύξενος ἑστία*, 'the hearth of warlike friendship,' = defensive alliance. The article is used to mark a general notion. It is a little remarkable that such relations should have existed without Oedipus being aware that Theseus was king of Athens, supr. 66 ff.

l. 635. *τίνει*. Observe the use of the present = 'offers to pay.'

l. 637. *ἔμπαλιν*, 'on the contrary.' *ἔμπολιν* has been suggested, and with some probability.

l. 638. *σέ*, = the leader of the Chorus.

l. 640. The apodosis of the second clause passes away into a general apodosis which suits both clauses. *τούτων .. κρίναντι χρῆσθαι*, 'to make choice between these two alternatives and use the one so chosen.' Cp. O. T. 640 *δρᾶσαι .. δυοῖν ἀποκρίνας κακοῖν.* With *χρῆσθαι* supply *τῷ ἑτέρῳ*.

l. 641. *τῇδε*, sc. *ᾗ ἂν σὺ κρίνῃς*. Cp. El. 1301, 2 *ὦδ' ὅπως καὶ σοὶ φίλον | καὶ τοὐμὸν ἔσται τῇδ'*. *ξυνοίσομαι*, 'will aid you,' cp. Phil. 1085 *θνήσκοντι συνοίσει.*

l. 647. *ἂν λέγοις*, 'you seem to speak of.' *τῆς συνουσίας* is a genitive of definition = 'involved in your dwelling with us.' Cp. infr. 1030 *ὕβριν τόλμης.*

l. 648. *τελοῦντι* agrees with *σοί*, and *μοι* is a dative of reference. 'If your words abide in you and you will make them good to me.' Cp. O. T. 863 *εἴ μοι ξυνείη φέροντι | μοῖρα τὰν εὔσεπτον ἁγνείαν λόγων, κ.τ.λ.*, and infr. 661, where the impersonal takes the place of the personal construction. The suppressed apodosis is *μέγα ἔσται τοῦτο τὸ δώρημα.*

l. 651. 'You would obtain (cp. 6) nothing more (by putting me on my oath) than by my word.' Cp. Aesch. Fr. 385 (N.) *οὐκ ἀνδρὸς ὅρκος πίστις, ἀλλ' ὅρκων ἀνήρ.*

l. 654. **ὅρα με λείπων**, 'beware in leaving me.' The sentence is unfinished. Cp. supr. 327 foll.

l. 658. **ἀπειλαί .. κατηπείλησαν .. τἀπειλήματα. πολλαὶ .. πολλά.** For this repetition cp. 230 *ἀπάτα δ' ἀπάταις*, 245 *ὄμμα σὸν ὄμμασιν*, 198 *βάσει βάσιν ἅρμοσαι*, 794 *στόμα πολλὴν ἔχων στόμωσιν*, 1113 *ἐμφύντε τῷ φύσαντι.* The expression *ἀπειλαὶ κατηπείλησαν* is certainly remarkable. It is an inversion of the phrase *ἀπειλεῖν ἀπειλάς*, which is merely an emphatic *ἀπειλεῖν*. We have an approach to such an expression in Ant. 259, 60 *λόγοι ἐρρόθουν κακοί, φύλαξ ἐλέγχων φύλακα*, where both the words spoken and the men who spoke them are put in the nominative. There is an 'internal' subject as well as 'object.'

l. 659. **θυμῷ**, 'under the influence of passion.'

l. 660. **αὐτοῦ**, 'under its own control.' For the genitive as predicate cp. O. T. 917 *ἀλλ' ἐστὶ τοῦ λέγοντος, εἰ φόβους λέγῃ.* The usual expression is *ἐν ἑαυτῷ γενέσθαι.*

l. 661. **κείνοις** must be repeated with **φανήσεται**. The primary construction is *κείνοις ἐπερρώσθη = κεῖνοι ἐπέρρωντο.* [Here also, cp. 570, there is the doubt whether the word *δεινά* is to be taken grammatically before *ἐπερρώσθη*, or after *λέγειν*. The latter is more probable, for *δεινὰ λέγειν* is = 'to threaten,' infr. 861 *δεινὸν λέγεις.*]

l. 662. **τῆς σῆς ἀγωγῆς**, gen. of respect. Cp. supr. 355.

l. 663. Observe the nautical metaphor, in which **πέλαγος** (open sea) is an emphatic word.

l. 664. **ἄνευ τῆς ἐμῆς.** Notice the violation of the rule of the 'cretic' ending. To avoid this others read *κἄνευγε τῆς ἐμῆς ἐγώ.* But cp. supr. 505 *τοὐκεῖθεν ἄλσους, ὦ ξένη, τοῦδ' · ἦν δέ τον*, and note. Here, however, the continuity and not the break must be the excuse.

ll. 668–719. First Stasimon. Strophe *α'*. The Chorus describe the beauty of Colonus, where the nightingale is ever singing amid the dense foliage—where Dionysus loves to rove. Descriptions of scenery are rare in Greek poetry. But Colonus was the birthplace of Sophocles, and it is also a pathetic touch in the closing scene of the life of the 'world-wearied' Oedipus, that he should pass away in such a beautiful spot. (Cp. Introd. Anal. p. 59.)

l. 668. **εὐίππου τᾶσδε χώρας** defines *τὰ κράτιστα γᾶς ἔπαυλα.* Cp. supr. 45 *ἕδρας γῆς τῆσδ'.* 'Stranger, thou hast reached the goodliest dwelling-place on earth, in this land of gallant steeds.' The habitations in this land of steeds, to which thou art come, are the goodliest on earth (*κράτιστα γᾶς*).

l. 670. **τὸν ἀργῆτα Κολωνόν.** The acc. is in apposition to *ἔπαυλα.*

'On the western side, towards Aegaleos, the course of the Cephisus is marked by a broad belt of dark green, formed by the groves of Colonus, and the gardens of the Academus; and the site of Colonus itself is distinguished by two bare knolls of light-coloured earth, the *ἀργῆτα Κολωνόν* of the poet—not chalky, as the expositors of that passage often describe it to be.' Tozer, Geogr. of Greece, 242. But the marble altars, etc. would make the place conspicuous from a distance. The second knoll is probably the *πάγος Δημητρὸς εὐχλόου*. See Introd. Anal. p. 61.

l. 672. **θαμίζουσα**, 'haunting,' cp. Il. 18. 386 *πάρος γε μὲν οὔτι θαμίζεις*. Observe the correspondence between the ode and the senarii, supr. 17, 18.

l. 673. **χλωραῖς ὑπὸ βάσσαις**, 'down in the green glades.' For *ὑπό* with dat. cp. Ant. 336, 7 *περιβρυχίοισιν | περῶν ὑπ' οἴδμασιν*.

l. 674. **ἀνέχουσα**, 'remaining constant to.' Cp. Aj. 212 *λέχος δουριάλωτον στέρξας ἀνέχει*. **οἰνῶπ'** refers to the purple-veined and shining surface of the ivy leaf.

l. 675. **θεοῦ**. Probably Dionysus is meant, who is suggested by the ivy, and who presided over woody places.

l. 676. **μυριόκαρπον**. The epithet has reference to the berries of the ivy, laurel, olive, etc., cp. supr. 17. Cp. O. T. 83 *παγκάρπου δάφνης. ἀνήλιον*, κ.τ.λ. Cp. Od. 5. 478, 9 *τοὺς (θάμνους) μὲν ἄρ' οὔτ' ἀνέμων διάη μένος ὑγρὸν ἀέντων, | οὔτε ποτ' ἠέλιος φαέθων ἀκτῖσιν ἔβαλλεν*, κ.τ.λ.

l. 680. The Nymphs of Nysa are meant, who, according to a legend, were the nurses of the infant Bacchus. Cp. Il. 6. 132. **ἀμφιπολῶν**, 'dancing round;' the word expresses the confusion of the Bacchanalian rout,—'so many and so many, and such glee.'

l. 681. Antistrophe α'. 'Here day by day continually, beneath the dews of heaven, the lovely clusters of the narcissus come into bloom, crown in olden time of the great goddesses, and the crocus golden-rayed. Here are the streams of the Cephisus, with fertile waters which never fail. Here is the haunt of the Muses and Aphrodite.'

l. 684. The goddesses are Demeter and Persephone. Persephone was carried away when gathering a narcissus—*ὃν ἔφυσε δόλον καλυκώπιδι κούρῃ | Γαῖα Διὸς βουλῇσι χαριζομένη Πολυδέκτῃ* Hom. h. Cer. 8, 9—'and with its fragrant perfume all the wide heaven above was gladdened, and all the earth, and the salt waves of the sea.' At a later time the goddesses wore crowns of myrtle or corn; hence the epithet **ἀρχαῖον**.

l. 687. **Κηφισοῦ νομάδες ῥεέθρων**, (1) 'feeding the streams of Cephisus:' or (2) 'dispensing the streams of Cephisus,' i. e. to the neighbouring fields. The allusion in the first instance would be to the springs above Cephissia, in the second, to the runnels by which the neighbourhood of Colonus was (and still is) irrigated.

l. 688. 'But ever, each day, with quickening power, he brings his stainless waters over the bosom of the earth.' ἐπ' ἤματι, 'on each day,' like κατ' ἦμαρ, cp. Heracl. Frag. 32 (Bywater) νέος ἐφ' ἡμέρῃ ἥλιος.

l. 689. ὠκυτόκος, 'fertilizing.' πεδίων is a partitive genitive with ἐπινίσσεται. Cp. supr. 399 and note.

l. 691. στερνούχου χθονός. Either (1) = εὐρύστερνος, or (2) 'nourishing.' The metaphor is of course common. Aesch. S. c. T. 16 γῇ τε μητρί, φιλτάτῃ τροφῷ | ἥ γὰρ νέους ἔρποντας εὐμενεῖ πέδῳ, | ἅπαντα πανδοκοῦσα παιδείας ὅτλον, ἐθρέψατο, κ.τ.λ.

l. 692. νιν, 'the region.'

ll. 694–706. Strophe β'. 'Here grows the olive, unbidden, untended —such a plant as there is not in Asia or Pelops' isle, dreaded by hostile spears,—indestructible, and guarded by Zeus and Athena.'

l. 694. The gen. γᾶς Ἀσίας is partitive and to be taken with ἐπακούω. 'And there is (here) a thing the like of which I cannot hear of as belonging to the Asian land, nor as ever having sprung in the great Dorian island of Pelops, a plant inviolate, self-created,' etc. The construction of the genitive is, in fact, developed in the next line, with ἐν .. βλαστόν. The epithet 'Dorian,' as applied to Peloponnesus, is, of course, an anachronism. But this would only be felt by a few λόγιοι.

l. 698. ἀχείρωτον perhaps means 'unravaged,' though others take it = ἀχειρούργητον, or it may contain both meanings, = 'not violated by the touch of man.' αὐτόποιον. The olive was supposed to be indigenous in Attica, and when the parent tree on the Acropolis of Athens (the original gift of Athena) was burnt by the Persians, it was found on the next day to have put out a shoot a cubit in length. Hdt. 8. 55.

l. 699. φόβημα is rather 'cause of rout' than 'fear.'

l. 701. παιδοτρόφου, 'child-nourishing.' φύλλον ἐλαίας. 'The leafy olive.' Cp. Aesch. Pers. 616 τῆς αἰὲν ἐν φύλλοισι θαλλούσης ξανθῆς ἐλαίας.

l. 702. 'Which no commander, young or old ..' For the omission of the first οὔτε cp. Phil. 771 ἑκόντα μήτ' ἄκοντα. For γήρᾳ, = 'in the time of old age,' cp. O. T. 172 οὔτε τόκοισιν .. ἀνέχουσι γυναῖκες. There is possibly an allusion in these lines to the invasion of Xerxes.

l. 704. σημαίνων, = 'having command.' Cp. Il. 16. 172, and the use of the word σημάντωρ.

l. 705. Μορίου Διός, i. e. Zeus the protector of the sacred olives in the Academy, which were called μορίαι.

l. 706. γλαυκῶπις is no doubt selected owing to γλαυκᾶς in 701.

ll. 707–719. Antistrophe β'. 'And my city has another boast, her swift horses and also her fair sea,—these are the gifts of Poseidon. He tamed the horse for us first, and the ships bound swiftly through the waters beneath the stroke of the oar.'

l. 707. **ματροπόλει τᾷδε.** Athens is the 'mother city' of Colonus. The dat. follows on **αἶνον ἔχω**, to which **εἰπεῖν** is added in epexegesis.

l. 708. **αὔχημα** is in apposition to *αἶνον*.

l. 711. The adjectives may agree (1) with *αὐτήν = ματρόπολιν*, which must be supplied after *εἰπεῖν*, or, possibly, with *αἶνον*, or (2) with *δῶρον*. [Perhaps *γέ νιν* are the missing syllables after *εἰπεῖν*.]

l. 712. The guardian deity of Colonus is remembered in this praise. For the position of the words cp. Aesch. Pr. V. 3 *Ἥφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστολάς.*

l. 714. **ἵπποισι** with **κτίσας**. The legend that the horse was the gift of Poseidon may signify the importation of the horse into Greece.

ll. 716–19. These lines expand the idea of *εὐθάλασσον*. Join **ἔκπαγλα θρώσκει**. ***παραϊσσομένα**. The MSS. have *παραπτομένα*, syncopated from *παραπετομένα*, cp. *πτέσθαι* in O. T. 17. **χερσί**, 'by force of hands.'

l. 718. **ἑκατομπόδων**. *ἑκατον* is used merely to give the idea of multitude, cp. *ἑκατογκάρανος, ἑκατόγχειρος*, and the first part of the epithet is the most important. Others render, 'the feet of the fifty Nereids,' cp. Aesch. Fr. 468 (N.) *δέσποινα πεντήκοντα Νηρῇδων κορᾶν*, but arithmetic is out of place here.

ll. 720–1043. Third Episodion, which is slightly broken by the lyric measures in 834–836 = 876–878, 841–843 = 884–886. Creon enters with the intention of persuading Oedipus to accede to the request of the Thebans; failing in this, his attendants carry off Ismene and Antigone, and he is only prevented from carrying off Oedipus by the active intervention of the Chorus. Theseus, summoned by the cries of the Chorus, enters, and compels Creon to give assistance in restoring the maidens.

l. 721. **σοί**, sc. *πάρεστι*, cp. Phil. 1165, 6 *ἀλλὰ γνῶθ', εὖ γνῶθ', ὅτι σοὶ | κῆρα τάνδ' ἀποφεύγειν*. **φαίνειν** is causative, 'make them shine,' i. e. 'show their truth.' Cp. Tr. 239 *εὐκταῖα φαίνων*. [To read *σὸν .. κραίνειν* is to make the language common-place.]

l. 723. **ἡμῖν**, cp. supr. 81 *ἦ βέβηκεν ἡμὶν ὁ ξένος*;

l. 725. **τέρμα τῆς σωτηρίας**, (1) 'the safety that is to end my wanderings.' (2) 'The goal of safety.'

l. 726. **παρέσται**, sc. *ὃ χρῄζεις*.

l. 728. Creon enters, from the right, with two attendants.

l. 729. **ὀμμάτων φόβον** are to be taken together, 'fear that shows itself in your eyes.' Cp. Aesch. Eum. 407 *ταρβῶ μὲν οὐδέν, θαῦμα δ' ὄμμασιν πάρα.*

l. 731. **ὅν**, i. e. *ἐμέ*, understood from *τῆς ἐμῆς ἐπεισόδου*.

l. 734. **εἴ τιν' Ἑλλάδος**. For the attraction cp. Aj. 488 *εἴπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν*.

l. 735. **τηλικόνδε**, 'at such years.' The feebleness of the aged Oedipus is a reason for conveying him away into safety. [This is the MS.

reading. *τηλικόσδε* is commonly read, as though Creon were soothing the alarm of the Chorus by drawing attention to his own age.]

l. 738. **ἥκέ μοι γένει**, 'kindred made it incumbent on me.' **ἥκε**, = *προσῆκε*.

l. 739. **εἰς πλεῖστον πόλεως**, 'to the greatest amount of all that are in the city,' i. e. more than any one else in the city. *πόλις* is here the collective word = *πολῖται*. Observe the alliteration in this line.

l. 742. **δικαίως**, cp. Aj. 1109, 10 *τόνδε .. εἰς ταφὰς ἐγὼ | θήσω δικαίως*. **ἐκ δὲ τῶν**: the article as a demonstrative is generally accompanied in Sophocles by *γάρ* or *δέ*. Cp. Tr. 135 *τῷ δ' ἐπέρχεται*.

l. 743. **πλεῖστον .. κάκιστος**, cp. Phil. 631, 2 *τῆς πλεῖστον ἐχθίστης ἐμοὶ | κλύουμ' ἐχίδνης*.

l. 746. **ἐπί**, = 'leaning on.' The expression is analogous to *ὁρμεῖν. ὕρμεον .. ἐπ' ἀγκυρέων*, Hdt. 7. 188. Cp. supr. 148 note (1).

l. 749. **ἥδε δύσμορος**. We should expect the article, *ἥδε ἡ δύσμορος*. Hermann puts a comma before *δύσμορος*, 'quia si abest articulus, vocabulum hoc non est cum *ἥδε* constructum, sed nudè positum, ut sit *δύσμορος οὖσα*.' Cp. 974. The word forms part of the predicate = *δυσμόρως*.

l. 752. **τοὐπιόντος**, cp. O. T. 393, 4 *τό γ' αἴνιγμ' οὐχὶ τοὐπιόντος ἦν ἀνδρὸς διειπεῖν*.

l. 753. **ἆρα**, = *ἆρ' οὐ*, but even more emphatic. 'Is it, or is it not?'

l. 754. **ὠνείδισ'**. 1st pers. Creon professes to be horror-struck at his own words, which he proceeds to excuse in the following lines.

l. 755. Creon cannot hide the shame of the house while Oedipus wanders abroad in the sight of all.

l. 757. **θελήσας**, 'consenting.' Cp. O. T. 649 *πιθοῦ θελήσας*.

l. 759. **ἡ δ' οἶκοι**, sc. *πόλις*.

l. 760. **σέβοιτ' ἄν**. The passive of *σέβω* occurs here only. The voice helps to soften the admonition (*σκληρὰ μαλθακῶς λέγων*). Cp. O. T. 289 *μὴ παρὼν θαυμάζεται*.

l. 761. **ἂν φέρων**. The *ἄν* refers to a suppressed condition, 'if occasion required.' The present is general. 'One who could always bring.' **παντός** is of course to be separated from *λόγου δικαίου*.

l. 762. 'A subtle fabrication of a just plea.'

l. 764. **ἑλεῖν**. 'To ensnare.' **ἐν οἷς** = *ἐν τούτοις ἐν οἷς*. 'In that particular in which,' i. e. in his relation to Thebes and his sons.

l. 768. **μεστὸς ἦ θυμούμενος**, 'I was sated with my rage.' Cp. Dem. 1175, 4 *ἐπειδὴ δὲ μεστὸς ἐγένετο ἀγανακτῶν*.

l. 770. **ἐξεώθεις**, 'you were for casting me forth.' At the end of the Oedipus Rex, Creon is undecided about the fate of Oedipus. He does not accede to his desire to leave the country, but waits for the guidance of the oracle. This is perhaps referred to in 767 supr.

l. 771. **τὸ ξυγγενὲς τοῦτ'**, 'this kinship of which you speak.' For *τὸ ξυγγενές* cp. Aesch. Pr. V. 39 *τὸ συγγενές τοι δεινόν.*

l. 775. **τίς αὕτη τέρψις;** 'what way of giving pleasure is this?' The word recalls 766. Cp. Thuc. 3. 12 *τίς οὖν αὕτη ἡ φιλία ἢ ἐλευθερία πιστή;* Another reading is *τοσαύτη.*

l. 776. **ὥσπερ .. εἰ,** = 'as if for instance.'

l. 780. The emphasis is on **ματαίου**, 'empty would be the satisfaction you would so obtain, would it not?'

ll. 785, 6. 'And that your city may come off from the land of these men without harm.' **τῶνδ'** must be joined with **χθονός.** **ἀπαλλαχθῇ** means 'to be rid of,' and 'to finish a contest with.' Cp. Ant. 400 *τῶνδ' ἀπηλλάχθαι κακῶν.*

l. 787. Join **ἐκεῖ χώρας.** Cp. Phil. 899 *ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.*

l. 790. **ἐνθανεῖν μόνον.** These words are epexegetic of **λαχεῖν τοσοῦτον**, not of **τοσοῦτον** only. Their sole inheritance in the land is death in it. There is no mention of burial: for burial in a fatherland would be a consolation in death rather than otherwise.

ll. 794, 5. **ὑπόβλητον**, 'suborned,' cp. Aj. 188 *ὑποβαλλόμενοι κλέπτουσι μύθους.* Notice the play on sound in **στόμα** and **στόμωσιν.** **πολλὴν ἔχον στόμωσιν**, 'whetted to a keen edge.' Cp. Aristoph. Nub. 1107 foll. *μέμνησ' ὅπως | εὖ μοι στομώσεις αὐτόν, ἐπὶ μὲν θάτερα | οἷον δικιδίοις, τὴν δ' ἑτέραν αὐτοῦ γνάθον* (edge) | *στόμωσον οἵαν ἐς τὰ μείζω πράγματα.*

l. 796. **τὰ πλείονα λάβοις ἂν κακὰ μᾶλλον ἢ σωτήρια.** Cp. Ant. 313, 314 *ἐκ τῶν γὰρ αἰσχρῶν λημμάτων τοὺς πλείονας | ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους.*

l. 797. **ταῦτα** refers to **ἐν δὲ τῷ λέγειν, κ. τ. λ.**

l. 799. **εἰ τερποίμεθα**, 'might we be content withal.' Cp. Ant. 1032.

ll. 800 foll. 'Do you think that I miss the mark in dealing with your interests, rather than you in dealing with your own in the present colloquy?'

l. 802. **μήτ' ἐμέ .. μήτε τούσδε**, i. e. 'that you should fail to convince them as you fail to convince me.'

ll. 804, 5. 'Will you prove yourself incapable even of growing wise with time, living only to disgrace old age?' **φύσας φρένας.** El. 1463 *φύσῃ φρένας*, Aj. 1077 *σῶμα γεννήσῃ μέγα. φῦσαι ὀδόντας* is a common phrase.

l. 807. **ἐξ ἅπαντος**, 'in every cause.' Cp. supr. 761.

l. 808. The meaning of **εἰπεῖν πολλά** is 'to be diffuse,'—and Creon's remark is intended to draw a distinction between speaking diffusely and speaking to the point. A man may say a good deal and yet say it in season. Oedipus curtly retorts: 'No doubt what you say is brief and to the point,' implying that Creon is both prolix and vague.

l. 809. ὡς δή. The words are significant of irony.

l. 810. (1) 'My words are not seasonable in the judgment of one who has so little sense as you have.' This is better than (2) 'I do not speak seasonably in speaking to one so void of understanding.'

l. 812. 'Keep watch over me like a blockading ship, in the place where it is destined that I should dwell.'

l. 813. μαρτύρομαι τούσδ' οὐ σέ, i.e. 'I make the Chorus, not you, the witness of my treatment at your hands.' πρὸς δέ, the δέ is adversative. τοὺς φίλους may be (1) Eteocles and his party at Thebes, (2) Creon.

l. 814. ἦν σ' ἔλω ποτέ. The sentence is broken off. Creon means that if he succeeds in taking him, Oedipus shall answer at Thebes for his language in reply to his friends. Cp. infr. 850.

l. 816. ἄνευ τῶνδε, i.e. 'without my taking you.' Or, possibly, ἄνευ τῶνδε may mean 'without their consent' ('in the absence of these men,' R. E)., as some translate ἄνευ τοῦδ' ἀνδρός in O. T. 1464. Others read τοῦδε. But cp. 1171.

l. 817. σὺν ἔργῳ as σὺν δόλῳ Aj. 1245.

ll. 818, 19. τὴν μὲν .. τὴν δέ, Ismene, Antigone.

l. 820. οἰμώζειν τάδε, 'thus to exclaim.' Aesch. Ag. 1074 τί ταῦτ' ἀνωτότυξας ἀμφὶ Λοξίου; Or, 'to cry out at what is now being done.'

l. 821. τήνδε *τ', sc. ἕξω. [The γ' of the MSS. must be changed to τ' or δ'.]

l. 823. The tribrach indicates excitement.

l. 825. οὔθ' ἃ πρόσθεν εἴργασαι (δίκαια ἔπραξας), sc. in taking Ismene.

l. 826. This is addressed to Creon's attendants who suddenly come in sight. For the use of ἄν with the optative to give a command cp. Tr. 731 σιγᾶν ἂν ἁρμόζοι σε τὸν πλείω λόγον.

l. 830. Creon, as next of kin, is guardian of the children of the outlaw. Cp. O. T. 1448 καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὕπερ.

l. 832. For the use of the masc. gender cp. infr. 1016, 17, El. 1105, O. T. 1472 τοῖν μοι φίλοιν. It is mostly confined to the plural and dual when speaking of women, though we find τύχη σωτήρ in Aesch. Ag. 664, and Soph. O. T. 80, 81.

l. 836. εἶργου, 'hands off.'

l. 837. μαχεῖ. The future implies necessity, 'you will have to fight.'

l. 838. Supr. 616 foll.

l. 839. ἃ μὴ κρατεῖς, 'what you cannot enforce,' lit. 'things in regard to which you have no power.' The μή is due to the general nature of the expression, as often in relative clauses.

l. 840. χαλᾶν, 'to leave go.' σοὶ δ' ἔγωγ', sc. λέγω. These words are spoken to the attendant who has laid hands on Antigone.

l. 841. **ὁδοιπορεῖν** is a word peculiar to Herodotus and Sophocles in classical authors. It occurs in Sophocles ten times. It is = 'to be a wayfarer.'

l. 842. **σθένει**, 'by force of arms.' Cp. Eur. Bacch. 953, 4 *οὐ σθένει νικητέον | γυναῖκας.*

l. 848. **ἐκ τούτοιν . . σκήπτροιν**, 'with these to lean upon.' For **ἐκ**, = 'by means of,' cp. Phil. 91, 2 *οὐ γὰρ ἐξ ἑνὸς ποδὸς | ἥμᾶς τοσούσδε πρὸς βίαν χειρώσεται.*

l. 849. **ὁδοιπορήσεις**. So the MSS. Those who deny that the second person future can be used with *οὐ μή* in the sense of a negative assertion read *ὁδοιπορήσῃς*, see supr. 177. [Hermann, ed. 1841, allows the future; he translates *οὐ μὴ πέρσουσι* (cp. Phil. 41) 'non vereor ne capturi sint;' *οὐ μὴ πέρσωσι* 'non vereor ne capiant.']

l. 851. **τύραννος**, 'of royal blood.' Cp. Eur. Med. 957 *τῇ τυράννῳ . . νύμφῃ*, El. 664 *πρέπει γὰρ ὡς τύραννος εἰσορᾶν.*

l. 852. **τάδε**, = *τὸ παρὸν πρᾶγμα.* Cp. supr. 820.

l. 855. **ὀργῇ, κ.τ.λ.** Cp. O. T. 337, 8 *ὀργὴν ἐμέμψω τὴν ἐμήν, τὴν σὴν δ' ὁμοῦ | ναίουσαν οὐ κατεῖδες*, Teiresias to Oedipus.

l. 856. **ἐπίσχες αὐτοῦ**. Creon turns to depart, after uttering his taunt, with which cp. Phil. 1052–1062.

l. 857. **τῶνδε**, sc. *τῶν παίδων.*

ll. 858, 9. (1) 'Then you will quickly place with my city a still heavier pledge.' In a quarrel **ῥύσιον** is that which is held by one of the parties or a judge till the dispute is determined. Cp. Aesch. Ag. 534, 5 *ὀφλὼν γὰρ ἁρπαγῆς τε καὶ κλοπῆς δίκην | τοῦ ῥυσίου θ' ἥμαρτε, κ.τ.λ.* For **θήσεις** cp. *καταβολὰς θεῖναι.* **πόλει**, = *ταῖς Θήβαις.* Others explain, (2) 'you will impose on your city (Athens) the task of redeeming a greater pledge.'

l. 861. ***ὡς τοῦτο νῦν πεπράξεται**, 'know that this shall certainly be done at once.' Cp. Phil. 812 *ὡς οὐ θέμις γ' ἐμοῦσι σοῦ μολεῖν ἄτερ.* [*ὡς* is wanting in the earlier MSS. and was added by Triclinius. Herm. suggested *λέγοις ἄν.*]

l. 864. **μή γάρ**. Supply a negative. 'Nay, may these goddesses,' etc. **ἔτι** must not be taken with the sentence, but with *τῆσδε*, 'this one curse,' or with **ἄφωνον**, 'prevent me from still uttering.'

l. 866. **ψιλὸν ὄμμα**, 'eye of blindness.' Oedipus refers to his children, who were now to him in the place of eyes. For a similar extension of the meaning of *ὀφθαλμός* cp. O. T. 987 *καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι.* **ψιλόν** = 'which remained when eyes were gone,' a *quasi* oxymoron. Cp. Gloster in Lear, 'What, with the case of eyes?' **βίᾳ** is to be joined with **ἀποσπάσας.**

l. 870. **κἀμέ**, *ἐμέ* is attracted into the case of *σέ.*

l. 875. Notice the order of the words, which is inverted for the sake

of emphasis, and cp. infr. 1365 *εἰ δ' ἐξέφυσα τάσδε μὴ 'μαυτῷ τροφοὺς | τὰς παῖδας.*

l. 879. **νεμῶ**, 'I will regard.' Cp. El. 150 *σὲ δ' ἔγωγε νέμω θεόν.* The prose word is *νομίζω.*

l. 880. **τοῖς τοι δικαίοις**, 'in a just cause:' the dative expresses occasion or circumstance, as in the common phrase *τοῖς καινοῖς τραγῳδοῖς.* **βραχύς**, 'with slight resources.' Cp. *βαύς* in Aj. 160 *μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν .. ὀρθοῖθ'.*

l. 882. The lost words were something like *Ζεύς μοι ξυνίστωρ.*

l. 883. **ἀνεκτέα** is probably feminine.

l. 885. **ἐπεὶ πέραν, κ. τ. λ.** 'Since they are passing all bounds.' There is no reason to suppose that the Chorus allude to their passing the boundaries of Attica. Cp. supr. 154 and note.

l. 887. Theseus, who has been sacrificing at the neighbouring altar of Poseidon since leaving the stage in 667, is recalled by the cries of the Chorus.

l. 888. **ἔσχετε**, 'checked me.' Cp. 429 *οὐκ ἔσχον οὐδ' ἤμυναν.*

l. 891. Cp. O. T. 1321–6 *ἰώ, φίλος .. οὐ γάρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς | καίπερ σκοτεινός, τήν γε σὴν αὐδὴν ὅμως.*

l. 893. **τὰ ποῖα ταῦτα**; For the article cp. O. T. 291 and note.

l. 894. **οἴχεται .. ἀποσπάσας**, cp. supr. 866 and El. 809, 10 *ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς | αἵ μοι μόναι παρῆσαν ἐλπίδων ἔτι.* The present passage brings out strongly the idiomatic use, of *οἴχεται*, for Creon is standing before the speaker.

l. 895. **τὴν μόνην ξυνωρίδα.** The two sons are not counted as children.

ll. 897–901. Observe the rapidity in the rhythm of these lines. It arises from the absence of spondees in the fifth foot, the second halves of the lines being thus composed entirely of iambics.

l. 900. **ἀπὸ ῥυτῆρος**, 'at full speed.' *ῥυτήρ*, which elsewhere means a 'trace,' is here a 'rein.' The preposition is='unchecked by,' i. e. with a loose rein. **δίστομοι .. ὁδοί**, 'the two hollow ways,' i. e. each road opens out of a narrow gorge of its own. The two roads are the Eleusinian and that towards Phyle.

l. 901. **συμβάλλουσιν** is used absolutely='meet in one.'

l. 902. **παρέλθωσ'**, i. e. 'pass the place where the roads meet,' so that they might take either, and thus escape from certainty of capture.

l. 903. **ξένῳ**, i. e. Creon. The dative goes with *γένωμαι.*

l. 905. **εἰ μὲν δι' ὀργῆς ἦκον**, 'if I were mounted to the rage,' cp. Ant. 742 *διὰ δίκης ἰών*, Aesch. Pr. V. 121 *δι' ἀπεχθείας ἐλθόντα. ἦκον* is used of attaining a degree of rage, cp. O. T. 1519 *θεοῖς ἔχθιστος ἥκω.*

l. 907. I. e. as he came in to arrest others, so he shall be arrested, till he restores them. [The reading of the MSS. is *ὥσπερ*, which contrasts

the clauses, ὥσπερ ἦλθεν, (οὕτως) ἁρμοσθήσεται, but not the νόμοι, which are chiefly in point. Hence the correction οὕσπερ.

l. 910. ἐναργεῖς, 'clear to sight.' Cp. Tr. 223 τάδε σοι βλέπειν πάρεστ' ἐναργῆ, El. 878 ἐναργῶς, ὥσπερ εἰσορᾷς ἐμέ.

l. 912. σῆς χθονός, 'the land which is yours'—perhaps slightly different from τῆς σῆς χθονός. But the article is not unfrequently omitted with the possessive in Sophocles, supr. 112, infr. 1323.

l. 914. κραίνουσαν, used in the Homeric sense of accomplishing, and so = 'determining.' The description of Athens combines the laws of historical with the authority of heroic times. Pericles, as described by Thucydides, was not far removed from the Theseus of Sophocles. ἀφεὶς .. κύρια, 'casting off the authorities of this land.' Cp. infr. 1537 τὰ θεῖ' ἀφείς.

l. 916. παρίστασαι βίᾳ, 'make subject to you by force.' Cp. Hdt. 3. 45 εἴπερ αὐτοὶ ἱκανοὶ ἦσαν Πολυκράτεα παραστήσασθαι.

l. 917. κένανδρον, 'without men,' i. e. without valour.

l. 918. τῷ μηδενί, cp. O. T. 1019, Ant. 1325.

l. 923. φωτῶν ἀθλίων ἱκτήρια, 'poor suppliant mortals.' The periphrasis is pathetic, cp. El. 758 μέγιστον σῶμα δειλαίας σποδοῦ.

l. 924. οὔκουν. οὖν marks the accordance of the rule which Theseus would himself observe with the claim which he advances.

l. 926. For ἄνευ cp. note on supr. 816.

l. 927. ἄν must be taken with εἶλκον no less than ἦγον, and also with ἠπιστάμην.

l. 929. ἀξίαν οὐκ οὖσαν, sc. αἰσχύνην λαβεῖν.

l. 930. For αὑτοῦ = σαυτοῦ cp. supr. 853, infr. 1356, Trach. 451.

l. 933. τινά almost transfers the active verb into the passive voice. The important fact is that the maidens be brought: it is immaterial who brings them.

l. 934. μέτοικος, 'a sojourner'—without the more precise sense of the word. Compare the use in the Antigone, 852, 890.

l. 936 = 'I mean what I say.'

l. 937. ἵν' ἥκεις, cp. supr. 273 ἱκόμην ἵν' ἱκόμην, O. T. 687. Creon is bringing shame on his birth and nurture.

l. 940. ἄβουλον refers to 913, 14 δίκαι' ἀσκοῦσαν εἰσελθὼν πόλιν | κἄνευ νόμου κραίνουσαν οὐδέν.

l. 941. γιγνώσκων, 'feeling sure.' Cp. the use of ἐπίσταμαι in Herodotus for a certainty which exists only in the mind of the speaker.

l. 942. αὐτούς, i. e. 'the citizens,' from πόλιν. The accusative in place of the more usual dative is due to the desire to intensify the active force of the verb. ἐμπέσοι = κατάσχοι.

l. 946. 'Marriage of a son.' τέκνων is not genitive of the object (with a son) but attributive, defining the ἀνόσιοι γάμοι.

l. 948. ξυνῄδη χθόνιον ὄνθ', 'I knew to be established in their land.'

l. 950. τήνδ' ἐχειρούμην ἄγραν, 'I sought to master this prey.'

l. 951. ταῦτ' ἂν οὐκ ἔπρασσον, 'I should not be acting as I am'—i. e. I should not be employing force.

l. 953. The requital of an injury was, to the Greek, a duty. Hence in every quarrel, political or private, either side attempted to prove that provocation had been given.

l. 955. Cp. Macbeth, 3. 2 'Duncan is in his grave; | After life's fitful fever he sleeps well; | Treason has done his worst; nor steel, nor poison, | Malice domestic, foreign levy, nothing, | Can touch him further.' Aesch. Fr. 250 (N.) *ἄλγος δ' οὐδὲν ἅπτεται νεκροῦ.*

l. 957. ἐρημία. This is a false pretence, for Creon had men with him, cp. infr. 1028.

l. 958. πράξεις refers to any personal restraint which might be put upon him.

l. 960. Cp. Creon's language, supr. 800.

l. 962. συμφοράς = *ἄγῃ*, cp. O. T. 99 *τίς ὁ τρόπος τῆς ξυμφορᾶς;*

l. 964. ἄκων = 'unconsciously.' θεοῖς γάρ, κ.τ.λ. Cp. Aj. 489 *θεοῖς γὰρ ὧδ' ἔδοξέ που.* The notion of an hereditary curse is less prominent in Sophocles than in Aeschylus; it is here put forward as a possible reason for the sufferings of Oedipus, but Aeschylus is more explicit, S. c. T. 742 *παλαιγενῆ γὰρ λέγω | παρβασίαν ὠκύποινον | αἰῶνα δ' ἐς τρίτον μένει.*

l. 967. ἀνθ' ὅτου, 'in retribution for which,' involuntary crimes being regarded as the punishment of crime.

l. 970. χρησμοῖσιν .. παίδων. The use of the plur. is poetical and gives generality to the supposition, for there is no reason to suppose that Sophocles is here referring to the *three* oracles which came to Laius (in the version of Aeschylus, S. c. T. 746).

l. 972. οὔτε .. οὐ. Cp. Hdt. 8. 98 *τοὺς οὔτε νιφετός, οὐκ ὄμβρος, οὐ καῦμα, οὐ νὺξ ἔργει, κ.τ.λ.*

l. 974. φανεὶς δύστηνος, 'born, unhappy one! as I was born.' For this sense of *φανείς*, cp. infr. 1225 *ἐπεὶ φανῇ.*

l. 977. *δἄν = δὴ ἄν*, cp. *ἤ δἄν*, El. 314. The MSS. have *πῶς γ' ἄν*, but it does not seem possible to retain the *γ'*. [Hermann retains *πῶς γε*, thinking it equivalent to *οὐδαμῶς γε*. But the use of *γε* with interrogatives rests on one or two dubious passages; see Elmsley's note on this passage.] ἄκον, cp. supr. 240.

l. 981. εἰς τόδε .. ἀνόσιον στόμα, 'to this height of impiety in speaking.'

ll. 982, 3. ἔτικτε .. οὐκ εἰδυῖα, 'she was my mother .. but we knew it not, nor I, nor she.'

l. 987. ἄκων ἔγημα, 'married in ignorance.' φθέγγομαί τ' ἄκων, 'speak against my will.'

l. 990. **φόνους** is attracted into the relative sentence, *ἐν φόνοις οὕς*.

l. 992. **τὸν δίκαιον**, 'the man of justice.'

l. 993. **κτείνοι**, 'were to attempt to kill.' Cp. supr. 274 and O. T. 688 for this use of the present tense. So even the aor. Aj. 1127.

l. 995. **δοκῶ μέν**. Cp. El. 61 and note.

l. 997. **εἰσέβην**, 'I entered,' as if going into a trap. Cp. Aj. 60 *εἰσέβαλλον εἰς ἔρκη κακά*.

l. 998. **οἷς**, 'and to this,' i. e. to this argument of mine in assertion of innocence.

l. 1004. **κατῴκηνται καλῶς**, 'established with good institutions.' Cp. Plat. Legg. 3. 683 A *τὴν εἰς Λακεδαίμονα κατοίκισιν .. ἣν ὑμεῖς ὀρθῶς ἔφατε κατοικεῖσθαι καὶ Κρήτην ὡς ἀδελφοῖς νόμοις*.

l. 1005. Join **ὧδε πολλά**.

l. 1008. **τὸν ἱκέτην γέροντ' ἐμέ**. Cp. O. T. 1153 *τὸν γέροντά μ' αἰκίσῃ*, Phil. 930. For the tribrach cp. supr. 823.

l. 1011. **κατασκήπτω λιταῖς**, 'I charge them with prayers.' *κατασκήπτω* for the more usual *ἐπισκήπτω* (O. T. 1446). Cp. the Homeric expression *καθαπτόμενος ἐπέεσσιν*.

l. 1014. **δέ** opposes the two clauses **ὁ ξεῖνος .. αἱ συμφοραί**. **ἄξιαι δ' ἀμυναθεῖν** is opposed to **πανώλεις**. In both cases we may assume a preceding *μέν*. The speech shows the vacillation of the Chorus, who are divided between fear of pollution by the presence of Oedipus and the desire to help him. Compare the action of Ismene in the Antigone.

l. 1016. **οἱ .. ἐξηρπασμένοι**, 'the party of the captured ones,' i. e. the maidens and those who are taking them off. Cp. supr. 832. If this is not adopted, we must suppose that *ἐξηρπασμένοι* is the middle voice, 'having achieved their capture,' and this gives a plainer contrast to *οἱ παθόντες*.

l. 1018. 'What do you command (me, who am) a helpless person, to do?'

l. 1019. **πομπὸν δ' ἐμὲ χωρεῖν**, 'that I, however, accompany you.' The infinitive depends on the notion 'my will is,' obtained from *προστάσσεις*.

ll. 1022–4. 'But if men are fleeing with them in their power, we may spare our pains, for there are others urging that pursuit, whom to have escaped out of this land they shall never glory before the gods.'

l. 1024. **χώρας τῆσδε**, gen. of motion from. With **φυγόντες** cp. Phil. 1044 *νόσου πεφευγέναι*. In Boeotia they would be safe. **ἐπεύξωνται**. For the 1 aor. subj. after *οὐ μή* cp. supr. 176 and note. [It is doubtful whether we should read *ἐπεύξωνται* or *ἐπεύξονται*. The best MSS. have *ἐπεύχονται*, others *ἐπεύχωνται*, which Hermann retains: 'Nam quum illud *οὐ μὴ* fere semper ad futura referatur, non est mirum, adjungi plerumque vel aoristi conjunctivum, vel futurum. Sed si dicendum est,

non esse metuendum, ne nunc, dum loquimur, jam sit aliquid, consentaneum est praesens adhiberi.']

l. 1026. ἡ τύχη. Fortune is regarded as an instrument of Divine justice. δόλῳ | τῷ μὴ δικαίῳ. The dative is due to the verbal notion in κτήματα.

l. 1028. Theseus will not allow Creon to take any one with him when going to the place where the maidens are, if close at hand.

l. 1029. ὕβριν .. τόλμης. The gen. is descriptive, 'the insolence which this daring shows.' Cp. Aj. 1004 *ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς.*

l. 1031. πιστός is here active, cp. Aesch. Pr. V. 916, 17 *τοῖς πεδαρσίοις κτύποις πιστός.* Theseus hints that Creon may have had arrangements with some one at Athens or Colonus—unless he is referring to a force concealed in hiding.

l. 1035. 'Do these my words now appear as idle to you as all words of mine must have appeared when you contrived this plot?'

l. 1036. Join μεμπτὸν ἐμοί. ἐνθάδ' ὤν, i. e. in your own country.

l. 1038. χωρῶν ἀπείλει νῦν, 'threaten as you please, but go on.'

l. 1039. πιστωθείς is here used passively, = 'having received a pledge.' Cp. Od. 21. 218 *πιστωθῆτόν τ' ἐνὶ θυμῷ.*

ll. 1044–1095. Second Stasimon, Strophe α'. 'Would that I could see the conflict, by the Pythian cliffs, or on the torch-lit shore, hallowed by sacred mysteries! There, I think, the war-cry will be raised.'

l. 1045. δαΐων ἀνδρῶν .. ἐπιστροφαί, i. e. *δάϊοι ἄνδρες ἐπιστρεφθέντες*: cp. Eur. Alc. 606 *ἀνδρῶν Φεραίων εὐμενὴς παρουσία.* When overtaken by their pursuers, the Thebans would have to turn and defend themselves.

l. 1046. Ἄρη μίξουσιν. Compare the Latin expression *miscere proelia* (Propertius); Alcae. Fr. 31 *μῖξαν δ' ἐν ἀλλάλοις Ἄρευα.* χαλκοβόαν, with reference to the cry of battle. χαλκο- merely conveys the notion of strength, Il. 18. 222 *ὅπα χάλκεον Αἰακίδαο.*

l. 1048. Πυθίαις. There was a temple of the Pythian Apollo in what is now the Pass of Daphne, on the road to Eleusis. The question is whether the conflict will take place by the temple of Apollo, or on the same road, but nearer Eleusis.

l. 1049. λαμπάσιν ἀκταῖς, 'torch-lit cliffs,' viz. by the shore of the Eleusinian bay, with an allusion to the procession with torches. Cp. Aesch. Fr. 376 (N.) *λαμπαῖσιν ἀστραπαῖσι λαμπάδων σθένει.* For the form of the adj. cp. infr. 1060 *πέτρας νιφάδος.*

l. 1050. πότνιαι, sc. θεαί. Demeter and Persephone.

l. 1051. It is difficult to decide whether ὧν refers to πότνιαι or to θνατοῖσιν. (1) 'Whose golden key holds fast the tongue of their ministers of the race of Eumolpus;' or (2) 'On whose tongue hath passed the golden key of the ministering Eumolpidae.' It may be argued

in favour of the first interpretation, that the reason of **προσπόλων** is more apparent when it is referred to **ὧν**; and **καί**, as adding a further description of the deities, has more force; but the second is probably right, seeing that not only the Eumolpids but all the initiated were bound to silence. With **κλῆς ἐπὶ γλώσσᾳ βέβηκε** cp. Aesch. Fr. 309 (N.) *ἀλλ' ἔστι κἀμοὶ κλῆς ἐπὶ γλώσσῃ φύλαξ*. It is a figurative expression for an obligatory silence.

l. 1053. [Hermann reads this passage thus,—*ἔνθ' οἶμαι τὸν ὀρειβάταν ἐγρεμάχαν τὰς διστόλους*—taking *τὸν ὀρειβάταν ἐγρεμάχαν* of the Coloniatae. *ὀρειβάταν* appears in the MSS. and Scholiast, but is probably a corruption of *ἐγρεμάχαν*].

l. 1055. **διστόλους**, 'with double escort.' The word recalls the two bands of Thebans who carried off Ismene and Antigone. **ἀδμῆτας**, 'unsullied by capture.' Cp. infr. 1147 *ἀκραιφνεῖς τῶν κατηπειλημένων*.

l. 1056. **ἀδελφάς**. The maidens are spoken of rather than their captors, as being more vividly before the mind. Cp. supr. 1016, 7 *οἱ μὲν ἐξηρπασμένοι | φεύγουσιν*.

l. 1057. **αὐταρκεῖ .. βοᾷ**, 'a rescue sufficient to maintain its own cause;' 'victorious in its own strength.' *βοᾷ* is almost = *βοηθείᾳ*, cp. Aesch. Ag. 1349 *κηρύσσειν βοήν*. **ἐμμίξειν** must be taken intransitively, 'join together in.'

l. 1058. **τούσδ' ἀνὰ χώρους** resumes *ἔνθα* 1054.

ll. 1059–1073. Antistrophe *α'*. 'Or the scene is more distant, beyond Oea, near the snowy rock. Capture is certain: our warriors are terrible, and all our mounted forces are in pursuit.'

l. 1059. **ἤ που**, 'or perhaps.' With **τὸν ἑφέσπερον** supply *χῶρον*.

l. 1060. **πελῶσι**, fut. of *πελάζω*. 'Or haply, leaving the pastures of Oea, they will draw near the region westward of the snowy rock.' I. e. probably (for the position of Oea is uncertain) they will enter the pass of Phyle, above which the end of Parnes rises on the east.

l. 1063. The fugitives are supposed to have provided themselves with chariots to convey away the maidens.

l. 1065. **ἁλώσεται** is not impersonal, but a nom. (sc. *ὁ φεύγων*) must be supplied from *φεύγοντες*. **προσχώρων**, 'of those who dwell here at hand.' Cp. supr. 493, and see 897 ff. The Coloniates and the bodyguard of Theseus had both been present at the sacrifice.

l. 1066. There is an anachronism in speaking of the youth of Athens as the sons of Theseus. In a similar figure Virgil speaks of the Aeneadae, Aen. 1. 565 'Quis genus Aeneadum, quis Trojae nesciat urbem?'

l. 1068. 'The riders are all rushing on, following the head-gear of the horses,' i. e. giving their horses the head. Cp. supr. 900. For **κατά** cp. *κατ' οὖρον, κατὰ πόδα*. [*φάλαρα πώλων* has been regarded by

some editors as a gloss on *ἀμπυκτήρια*. Hermann read *χαλῶσ' ἀμπυκτήρια πωλικά*, which does not seem Sophoclean.]

l. 1070. **ἄμβασις**, abstract collective = *ἀναβάται*, and so followed by **οἵ**.

ll. 1071, 2. The Theseidae are specially worshippers of Athena, the Coloniates of Poseidon.

ll. 1074 foll. Strophe *β'*. 'Are they already engaged? Soon will they surrender their prey. I prophesy victory. Would that I had the wings of a dove that I might soar aloft, and satisfy my eyes with the sight!'

l. 1075. **προμνᾶται**. The use of this word here is unique. It is properly said of 'soliciting for another,' especially of 'soliciting in marriage.' The meaning seems to be, 'how my mind seeks to win (this prize for Oedipus) that—.' [To translate, 'how my mind forebodes,' is to suit the meaning of the word to the context.]

l. 1076. **τάχ' ἀνδώσειν**, 'that they will quickly restore,' i. e. the enemy will. The meaning of *ἀναδίδωμι* is in accordance with analogy, though an instance exactly parallel has not been found. Cp. *ἀνακομίζειν*, *ἀναπέμπειν* (Pind. Isthm. 7. 14 *Ἄδραστον ἐξ ἁλαλᾶς ἀμπέμψας ὀρφανὸν μυρίων ἑτάρων ἐς Ἄργος ἵππιον*). Others read *ἐνδώσειν*. But this requires the reading *τᾶν .. τλασᾶν .. εὑρουσᾶν* (i. e. 'that the sufferings of the maidens will abate'), unless *ἐνδίδωμι* can be used actively, = 'surrender.' For *τὰν δεινὰ τλᾶσαν* cp. Eur. I. A. 942 *ἡ δεινὰ τλᾶσα κούκ ἀνεκτὰ παρθένος*.

l. 1079. **τι**, 'a thing,' i. e. the thing we desire.

l. 1082. 'Would that with swift flight, like a strong bird speeding before a storm, I might from a cloud in heaven light upon this conflict, voyaging thither with mine eye!' **αἰθερίας νεφέλας** is abl. gen.

l. 1084. **θεωρήσασα τοὐμὸν ὄμμα**, 'having gone as a spectator with mine eye.' **ὄμμα** is an accusative of limitation to *θεωρός* contained in *θεωρεῖν*, cp. *βαίνειν πόδα*. Cp. Phil. 151 *φρουρεῖν ὄμμ' ἐπὶ σῷ μάλιστα καιρῷ*. The gender of *θεωρήσασα* is determined by **πελειάς**. [A conjectural reading is *ἐωρήσασα*.]

ll. 1085 foll. Antistrophe *β'*. 'Grant us victory, O Zeus and Athena. And you also I invoke, Apollo and Artemis.'

l. 1087. **δαμούχοις**, plural for sing. Theseus is meant.

l. 1088. **τελειῶσαι**, 'to bring to a successful issue.' **τὸν εὔαγρον .. λόχον** may be either (1) proleptic, 'the company which succeeds in capturing,' cp. infr. 1200 *τῶν σῶν ἀδέρκτων ὀμμάτων*: or (2) 'the company for the fair prey (Antigone).' **λόχον** is used without reference to its special meaning of 'ambush.'

l. 1094. 'I long that they come, both of them, to aid,' etc. **διπλᾶς ἀρωγάς** must be taken as predicate with **μολεῖν**. With the adj. cp. O. T. 163 *τρισσοὶ ἀλεξίμοροι προφάνητέ μοι*.

ll. 1096–1098. These are spoken by the Coryphaeus, who assumes an actor's part for the moment. The Coryphaeus beginning a dialogue in senarii immediately after a stasimon—though frequent in Aeschylus—does not often occur in Sophocles. *τῷ σκοπῷ*, with reference to 1074–84.

ll. 1096–1210. Third Episodion. Theseus returns bringing back the maidens. After mutual greeting, Theseus remarks that he has seen a suppliant at the altar of Poseidon, who wished to have speech of Oedipus. The suppliant is found to be Polynices, and Oedipus is with difficulty persuaded to see his son.

l. 1098. **προσπολουμένας**, 'brought hither by attendants.' A remarkable use of the passive.

l. 1100. **τίς ἂν θεῶν**; i.e. *πῶς ἄν τις θεῶν*; cp. Aj. 879 *τίς ἂν δῆτά μοι .. ἀπύοι*;

l. 1105. **βαστάσαι**, 'to hold in my embrace,' cp. Aesch. Pr. V. 1019 *πετραία δ' ἀγκάλη σε βαστάσει.*

l. 1106. 'The gift is one we long to give.'

l. 1112. **πλεῦρον ἀμφιδέξιον** must be taken with *ἐρείσατε*, as forming part of the predicate. 'Press your sides to me on either hand,' i.e. 'support me on either side.' **ἀμφιδέξιον** is almost = *ἀμφοτέρωθεν*, i.e. the second half of the compound is not of much force, cp. O. T. 1243 *ἀμφιδεξίοις ἀκμαῖς.*

l. 1113. 'And ye shall give me rest from my hapless wandering which was lonely till your appearance.' Oedipus is perhaps thinking of the time when he wandered alone, before Antigone came to be his companion, unless we suppose that he prolongs in thought the time which has elapsed since the maidens were taken away.

l. 1116. **ἐξαρκεῖ** = 'is enough and more than enough.' Supr. 6 *καὶ τόδ' ἐξαρκοῦν ἐμοί.*

l. 1118. 'And so the task will be brief for you and for me.' [The text is due to Hermann; the MSS. read *τοὔργον τοὐμὸν ἔσται.*]

l. 1119. It is better to take **πρὸς τὸ λιπαρές** with **μηκύνω λόγον** than with **μὴ θαύμαζε**. The phrase then becomes adverbial (cp. Aesch. Ag. 130 *πρὸς τὸ βίαιον, πρὸς βίαν*, etc.), and not = *πρὸς τὸ ἐμὸν λιπαρὲς τοῦ λόγου.* Cp. Thuc. 2. 53 *ταχείας τὰς ἐπαυρέσεις καὶ πρὸς τὸ τερπνὸν ἠξίουν ποιεῖσθαι.* Trans. 'with troublesome persistence.'

l. 1120. **τέκν'** is acc. by the construction *πρὸς τὸ σημαινόμενον*, cp. O. T. 31, 32 *σε .. ἐζόμεσθ' ἐφέστιοι*, and note. **εἰ** is postponed, as *ὡς* in Aj. 589, 590.

l. 1121. ***τήν**, MSS. *σήν*, which is not required, and is moreover misplaced. It is one thing to say, 'the pleasure which I enjoy in regard to these daughters has come from you and from no one else' (making *σήν* a predicate); and another to say, 'the pleasure which you have given me in regard to these maidens has come from no one else.'

l. 1124. ὡς ἐγὼ θέλω, 'according to my wish.' Cp. Eur. Hel. 1405.

l. 1128. 'Feelingly thus requite your goodness with words.'

l. 1131. ψαύσω, sc. σου.

l. 1132. πῶς *σ' Herm., πῶς δ' MSS., and in the next line *τίς Herm., τις MSS. The two corrections hang together, for the reading of the MSS. can only mean, 'how could I desire to touch a man in whom there is no stain of evil abiding?' [If this is accepted, the meaning of the clause ᾧ .. ξύνοικος must be taken in a general sense, not with special reference to Theseus, and indeed no words could express more deeply the consciousness of shame than these, 'I am one whose touch is pollution to all who are not stained like myself.' The sense of separation is still strong in Oedipus, as when it compelled him to destroy his sight.] But according to Hermann's reading, the meaning is: 'How can I wish you to touch a man with whom is abiding the stain of every evil?'

ll. 1134, 5. οὐκ ἔγωγέ σε, sc. θιγεῖν θελήσαιμ' ἂν ἐμοῦ. 'Never would I have thee touch me,' R. E. οὐδ' οὖν, κ.τ.λ. 'And if you attempt to do so, I will not allow it.' For the ellipse of the infinitive after ἐάσω cp. supr. 407 ἀλλ' οὐκ ἐᾷ τοὔμφυλον αἷμά σ', ὦ πάτερ. With τοῖς γάρ, κ.τ.λ. cp. O. T. 1414, 15 τἀμὰ γὰρ κακὰ | οὐδεὶς οἷός τε πλὴν ἐμοῦ φέρειν βροτῶν, Od. 19. 347. If the MS. reading of 1032 is retained, σε is to be explained sc. φιλήσω.

l. 1137. αὐτόθεν, 'without approaching nearer.'

l. 1138. ἡμέρα is used for *time* generally, cp. Aj. 131, 622.

l. 1141. οὐδ' is irregular after οὔτε, hence Elmsley proposed οὔτε. Hermann defends οὐδ' on the ground that a new verb is required in the clause, i.e. οὔτε θαυμάσας ἔχω .. οὐδὲ ἀγανακτῶ, or the like. τοὐμοῦ. Some general word, e.g. μέρους, must be supplied.

l. 1145. The antecedent to ὧν may be taken with οὐδέν as a partitive gen., i.e. ἃ ὤμοσα οὐδὲν τούτων ἐψευσάμην.

l. 1149. ἅ γε refers to ὅπως .. ἡρέθη, 'since you will learn the tale.' A description of the capture might have been introduced here, but (1) it has been anticipated by the preceding chorus, (2) it would delay the action. Cp. El. 1364 ff., where a description is hinted but omitted.

l. 1150. λόγος. The word is attracted into the case of ὅς, and so withdrawn from any further construction. For a similar attraction cp. Tr. 283 τάσδε δ' ἅσπερ εἰσορᾷς, Eur. Or. 591 Ἀπόλλων, ὅς, κ.τ.λ.

l. 1151. συμβαλοῦ γνώμην, cp. Plat. Polit. 298 C γνώμην συμβαλέσθαι. The phrase is elliptical. 'Unite your judgment with ours;' 'contribute your judgment.'

l. 1153. ἄνθρωπον, 'one who is a man.' Cp. O. T. 977 τί δ' ἂν φοβοῖτ' ἄνθρωπος;

l. 1156. Polynices was of course exiled from Thebes.

l. 1158. **προσπεσόντα πως, κ.τ.λ.** 'Having in some unobserved way taken his place as a suppliant at the altar of Poseidon.' The people had left the sacrifice, 897 foll. For *πως* cp. Tr. 695 *τὸ γὰρ κάταγμα τυγχάνω βίψασά πως.*

l. 1159. **ὡρμώμην,** 'set forth.' Theseus refers to the occasion when he left the altar to come to the aid of Oedipus, *θᾶσσον ἢ καθ' ἡδονὴν ποδός* (supr. 890). The imperfect *ὡρμώμην* is used because the pursuit occupied some time.

l. 1160. **τῷ θακήματι,** 'by his sitting there.'

l. 1162. **οὐκ ὄγκου πλέων,** 'not burdensome.' Cp. infr. 1341 *βραχεῖ σὺν ὄγκῳ καὶ χρόνῳ.*

l. 1163. **οὐ σμικροῦ λόγου** does not refer to *μῦθον οὐκ ὄγκου πλέων*, but implies 'a matter of deep moment.'

l. 1164. 'They say that he asks to come to a conference with you and to retire safely in regard to his journey hither.' **ὁδοῦ** is genitive of respect after the adverb. The MSS. read *μολόντ' | αἰτεῖν*, for which synaphea cp. O. T. 332, 333 *ταῦτ' | ἄλλως.* But (1) **μολόντα** is not required with *ἐλθεῖν . . ἀπελθεῖν . . ὁδοῦ*, and (2) there is no other instance of synaphea exactly parallel to and justifying *μολόντ'*. Hence the conjecture ***μόνον** is perhaps right.

l. 1165. **ἀπελθεῖν ἀσφαλῶς τῆς δεῦρ' ὁδοῦ,** 'to return without harm arising from his coming hither.' The genitive is either (1) to be taken with *ἀσφαλῶς* (cp. supr. 1147), or (2) with *ἀπελθεῖν* = *ἀπαλλαγῆναι.*

l. 1169. ***σχὲς οὖπερ εἶ,** 'stay where you are,' i. e. don't say anything more.

l. 1170. **πράγματος ποίου;** sc. *μὴ δεηθῶ;*

l. 1171. **ἀκούων τῶνδ',** 'when I hear this,' i. e. 'your speech in which you mention Argos.' [' Id *ταῦτα* dici debuisset. Recte Reisigius *τῶνδε* de filiabus Oedipi dictum vidit, respicique ea, quae Ismene v. 377 seqq. narravit, quorum recordari Oedipum, viri Argivi mentione facta.' Hermann. But *ὅδε* in Sophocles is not unfrequently used of something just suggested rather than something present.] **ὁ προστάτης,** 'the suppliant,' a sense only found here, and in 1278. It means a suppliant at an altar: one who stands before the God.

l. 1172. 'Whom I am likely to find fault with.' Cp. Thuc. 3. 84 *ὁπόσα . . δράσειαν*, ib. 7. 71 *ὅσα . . ἀναγκάζοιτο φθέγγεσθαι*, Aesch. Pr. V. 291 *οὐκ ἔστιν ὅτῳ μείζονα μοῖραν | νείμαιμ' ἢ σοι.*

l. 1174. **ἀνδρῶν** with **ἄλγιστ',** cp. supr. 105 *μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν.*

l. 1177. 'This voice hath come to be most hateful to his father,' = I have come to hate the sound of his voice. For **ἥκει** cp. supr. 548.

l. 1179. **εἰ** is probably interrogative (= 'whether'), and is further explained by *μή, κ.τ.λ.*, both particles following on **σκόπει.** For the

position of *σκόπει* in this interpretation cp. Aesch. Eum. 652 *πῶς γὰρ τὸ φεύγειν τοῦδ' ὑπερδικεῖς ὅρα*, Ant. 41 *εἰ ξυμπονήσεις .. σκόπει*.

l. 1180. *τοῦ θεοῦ*, obj. gen. with *πρόνοια*, 'regard for the god.'

l. 1181. Observe here, as supr. 237, the courage and tact of Antigone. She does not advance any claim on the part of Polynices, but hints at the concession which is due to Theseus, both on religious and personal grounds, and on her own desire to see her brother.

l. 1182. *τὸν ἄνδρ' .. τόνδε*, 'this man,' i. e. Theseus.

l. 1183. *τῷ θεῷ*, κ.τ.λ., with reference to 1180.

l. 1185. *παρασπάσει*. The nom. is Polynices. An acc. of respect must be supplied after the verb, to which *ἅ* refers as an antecedent. *πρὸς βίαν .. γνώμης* go together. 'He will not carry thee away in spite of thy judgment (in regard to anything) which,' etc.

l. 1186. *λέξεται*, fut. mid. for passive.

l. 1187. *τά τοι .. μηνύεται*. Cp. Thuc. 2. 40 *οὐ τοὺς λόγους τοῖς ἔργοις βλάβην ἡγούμενοι, ἀλλὰ μὴ προδιδαχθῆναι μᾶλλον λόγῳ πρότερον ἢ ἐπὶ ἃ δεῖ ἔργῳ ἐλθεῖν*. *τὰ καλῶς εὑρημέν' ἔργα*, 'plans well-devised.' Cp. Tr. 1157 *σὺ δ' οὖν ἄκουε τοὔργον*. [Hermann read *κακῶς* and so Schndwn. But the argument is not that evil plots are brought to light by discussion, but that it is only fair (and may prove advantageous) to hear what a man has to say for his schemes.]

l. 1190. **κάκιστα δυσσεβεστάτων*, if this emendation is right, should be taken together. Others read *κακίστων δυσσεβέστατ', ὦ π.*

l. 1192. *ἀλλ' αὐτόν*, supply *δέχου*. The sentence is broken off, to be resumed in a different shape in 1201. 'Receive him as we wish.' The conjectures *ἀλλ' ἔασον*, *ἀλλ' ἔα νιν*, are without authority and introduce an awkward synizesis, though it is true that the aposiopesis is almost unique.

l. 1194. 'They have this nature (sc. *τὴν θυμώδη καὶ ὀξεῖαν*) charmed out of them by the voice of friends.' Cp. Aesch. Pr. V. 362 *ἐξεβρονταθη σθένος*.

l. 1200. *ἀδέρκτων*, an instance of the proleptic use of the adjective. The eyes are not *ἄδερκτα* till the action of *τητώμενος* is complete. Cp. supr. 1089 *τὸν εὔαγρον λόχον*.

l. 1201. *λιπαρεῖν*, κ.τ.λ., 'it is not right that those who ask what is just should make a long request,' i. e. should have to be importunate.

ll. 1202, 3. I. e. you have been received as a suppliant and therefore you ought to be willing to receive others.

l. 1203. *οὐκ ἐπίστασθαι*. The *οὐκ* seems due to the attraction of *οὗ* (1201), and to a reference to the actual circumstances.

l. 1204. (1) 'Your words prevail over me with a sweetness that is mingled with dislike.' I. e. the pleading of Antigone is sweet to Oedipus, while the cause in which she pleads is offensive to him. *ἡδονήν* is cognate

acc. with νικᾶτε. Or (2) ἡδονή may be the pleasure which Antigone feels in winning her request. 'You win a request which I grant with pain.' But (1) is better Greek.

l. 1206. ἐλεύσεται. Sophocles uses this rare form twice, here and in Tr. 595. It is also found twice in Aeschylus, Pr. V. 852, and Suppl. 505.

l. 1207. τῆς ἐμῆς ψυχῆς, 'my living person,' = me. Cp. Phil. 54, 5, Ant. 1069.

ll. 1211–1248. Third Stasimon, Strophe. 'It is folly to desire length of days, for they bring but sorrow; and there is no pleasure in them. There is one helper only when the joys of life have passed away.' The thoughts are suggested by the renewed disturbance of the peace of Oedipus owing to the approach of Polynices.

l. 1211. τοῦ μετρίου παρείς. The acc. would be more regular. But we may supply the infinitive χρῄζειν with the participle. τοῦ πλέονος μέρους is the larger portion as opposed to the less. Hence the article. Cp. infr. 1215 *αἱ μακραὶ ἀμέραι*, Aj. 473 *τοῦ μακροῦ βίου*, and note. In supr. 36, *τὰ πλείονα*, the article is different. Verrall's conjecture, *παρέκ*, is very ingenious.

l. 1212. ζώειν is added in explanation of τοῦ πλέονος μέρους χρῄζει. φυλάσσων cp. Il. 16. 30 *χόλον ὃν σὺ φυλάσσεις*, O. T. 382 *φθόνος φυλάσσεται*. ἐν ἐμοί, cp. O. T. 677.

l. 1215. κατέθεντο, 'lays down from its store;' *κατέθεντο* is a subjective middle like *παρέχομαι*. 'Length of days contributes much that is akin to sorrow.' The aorist is 'gnomic.' Other renderings are: Herm., 'brings nearer to grief;' Elmsley, 'has much in store that is nearer grief.'

l. 1217. ὅπου, sc. *ἐστί*.

ll. 1219, 20. ὅταν .. τοῦ θέλοντος. Hermann translates, 'si quis in id, quod in cupiendo nimium est, incidit;' i.e. 'si quis modum in cupiendo excedit.' But the sense required is rather, (1) 'when one (in living) has passed the bound of desire;' i.e. 'when he has outlived the desire of life,' or, possibly, (2) 'when he has found too much of that which he desired.' πέσῃ implies falling into harm.

l. 1220. *ὃ δ' ἐπίκουρος, κ.τ.λ. 'There is an ally to bring all to an impartial close, Death who comes at last.' The article is partly a demonstrative pronoun, as in El. 601 *ὁ δ' ἄλλος ἔξω*. [*ὁ δέ* for *οὐδέ* of the MSS., Herm.]

l. 1221. *Ἅιδος μοῖρ'*, cp. *θανάτου μοῖρα*, Aesch. Pers. 917. ἀναπέφηνε, 'has revealed itself as from an ambush.' Alciphro, 3. 37 *λόχος ἐξαίφνης ἀναφαίνεται*, Aesch. Cho. 327 *ἀναφαίνεται δ' ὁ βλάπτων*.

ll. 1225 foll. Antistrophe. 'Not to be born is best, next best to return with all speed whence we came. Life is but a change of misery, youth is foolish and the end is age, which is the sum of wretchedness.'

l. 1225. **τὸν ἅπαντα νικᾷ λόγον,** 'is best over all the computation.' **λόγον** is acc. of the sphere of conquest. Cp. Eur. Iph. Aul. 1249 *ἓν συντεμοῦσα πάντα νικήσω λόγον.* **ἐπεὶ φανῇ** sc. *ἄν τις.* Cp. Ant. 1025 **ἐπεὶ δ' ἀμάρτῃ.** For the meaning of **φανῇ** cp. supr. 974.

l. 1226. **κεῖθεν ὅθεν,** by attraction for *κεῖσε ὅθεν.* **πολύ** must be taken with **δεύτερον,** 'is next best by far.' **ὡς τάχιστα** with *βῆναι.*

l. 1230. (1) 'For when once youthfulness is there' (**παρῇ** from **πάρειμι**) 'bringing with it thoughtless follies.' (2) Others take **παρῇ** as from *παρίημι* and **τὸ νέον** as accusative after it: 'When one has let infancy go by with its careless unconsciousness.' For this cp. Aj. 555. This seems rather forced; and there may be an allusion to the rashness of Polynices. Cp. 374.

l. 1231. **τίς πλάγχθη πολύμοχθος ἔξω** is generally translated, 'what toil-worn man wanders from the way of toil?' supplying *ἀνήρ.* But it is also possible to supply *κάματος* from the next clause, and translate, 'what troublous woe avoids the life?' Cp. Ant. 613, 4. This prevents the inversion of the subject *ἀνὴρ .. κάματος,* which is necessary in the former interpretation. Such an inversion is, however, not impossible, and **ἔξω** may be completed from the preceding words—with *ἄτης* suggested by *ἀφροσύνας.*

l. 1234. **φόνοι, κ.τ.λ.** To these nominatives we must supply a verb **ἔνεισι** from **ἔνι.**

ll. 1235, 6. **ἐπιλέλογχε πύματον,** 'hath gained by lot the last place of all.' **πύματον** agrees with *γῆρας,* but is part of the predicate, as in *πρῶτος λαχεῖν,* etc. Contrast this view of old age with Macbeth, 5. 3 'And that which should accompany old age | As honour, love, obedience, troops of friends | I may not look to have.' And compare As You Like It, 1. 1 'unregarded age, in corners thrown.'

ll. 1238 foll. Epode. 'Like a sea-beaten shore, this aged Oedipus is vexed with storms from every side. From sunset and sunrise, by day and by night.'

l. 1241. **κλονεῖται.** The simile is given in the passive construction and resumed in the active **κλονέουσιν: ὅδε** being left as a 'pendent' nominative. Thus attention is drawn not only to the wave-beaten shore, but to the waves which beat on it. Cp. supr. 1150, Eur. Or. 591.

ll. 1245 foll. These lines are an extension of **παντόθεν,** which applies to Oedipus rather than the beach with which he is compared, and **ἀεὶ ξυνοῦσαι.**

l. 1248. There is a doubt as to the meaning of **ῥιπᾶν.** Some compare El. 106 *παμφεγγεῖς ἄστρων ῥιπάς,* and translate, 'the twinkling fires of night.' Cp. also Aesch. Fr. 66 (N.). Hermann says, 'De ventis, quos noctu maxime auribus percipimus, intelligenda vox *ῥιπᾶν.*' Cp. ''Tis sweet to listen, as the night-winds creep | From leaf to leaf'

(Byron). 'The night-winds come and go across the meadow-grass' (Tennyson). [Schndw. and others think that the reference is to the Rhipaean mountains. Ῥιπᾶν ὄρος ἀνθέον ὕλᾳ, *νυκτὸς μελαίνης στέρνον* Alcman. Fr. 58. This would make 1247, 1248 = from the south, and the north.]

ll. 1249–1446. Fourth Episodion. Polynices enters and attempts to win his father's blessing. He is sent away with bitter curses, which ensure his destruction, and as he goes entreats the tender offices of his sisters.

l. 1250. **ἀνδρῶν γε μοῦνος, ὦ πάτερ.** (1) 'That man and no other.' These words are a parenthesis in which Antigone expresses her recognition of Polynices. She does not think it necessary to name him, who is present all the while in thought, *ὃν πάλαι κατείχομεν γνώμῃ*, infra. Cp. supr. 319 *οὔκ ἐστιν ἄλλη*, 321 *μόνης τόδ' ἐστὶ δῆλον Ἰσμήνης κάρα*. (2) 'Without attendants,' and so harmless.

l. 1251. **ὧδε** takes up **ὅδε** in 1249.

ll. 1252, 3. **κατείχομεν | γνώμῃ**, 'had in our minds.' Supr. 1171. **πάρεστι δεῦρο ὅδε** is a pleonastic expression, like *αὖθις αὖ πάλιν*, etc.

l. 1255. **ὁρῶν** is added in reference to **τὰ τοῦδ'**.

l. 1258. **τῆς.** Notice the Homeric use of the article as a relative. Supr. 35.

l. 1260. **ἐμματοστερεῖ.** The compound is passive here, not active as *ἡλιοστερής*, supr. 313. Cp. supr. 747 *βιοστερής*.

l. 1261. **ᾄσσεται.** Cp. the Homeric expression, *ἀμφὶ δὲ χαῖται | ὤμοις ἀΐσσονται*, Il. 6. 509, 10.

l. 1263. **ἀδελφά.** For the metaphorical sense cp. Ant. 192 *ἀδελφὰ τῶνδε κηρύξας ἔχω*. The word **φορεῖ** shows that Oedipus carried a wallet or scrip, like the Telephus of Euripides.

ll. 1265, 6. 'I declare that thy condition proves me to be the basest of men. Ask not others of my guilt.' **ἥκειν** is used in the same metaphorical sense as in O. T. 1519 *ἀλλὰ θεοῖς γ' ἔχθιστος ἥκω*, cp. supr. 12, 1177. The dative (**τροφαῖς**) gives the reason, cp. supr. 387.

l. 1270. The meaning is, 'We cannot add to the evils of the past, so great are they (cp. 1265, 6), but we may remedy them in part.' So Macbeth tries to quiet his conscience by saying, 'Treason has done his worst.'

l. 1271. Cp. supr. 318.

l. 1273. **ἀτιμάσας**, cp. supr. 51, O. T. 789. For **ἃ** cp. infr. 1291.

l. 1277. **δυσπρόσοιστον = χαλεπὸν προσφέρεσθαι. ἀπροσήγορον** has a reciprocal sense, 'neither addressing another, nor allowing address.'

l. 1278. **ἄτιμον**, see note on 1273.

l. 1282. **ἦ δυσχεράναντ', ἦ, κ. τ. λ.** The participles have a causative sense of 'awakening impatience or pity,' which is perhaps partly due to the active *τέρψαντα* immediately preceding. [Not 'giving offence,' but

'taking offence.' If Polynices stated what his purpose in coming was, his detailed account, either by stating something that pleased Oedipus, or that Polynices was vexed by what he thought a cruel reception or condoling with Oedipus on his sufferings, would be likely to elicit some response. R. E.]

l. 1286. ἔνθεν, 'from whose altar.' The 'raising up' from a suppliant position at an altar implied protection. Cp. supr. 264, 276.

l. 1289. βουλήσομαι. For this future cp. O. T. 1077 and note.

l. 1290. κυρεῖν, 'to be made good,' cp. Tr. 291 *νῦν σοὶ τέρψις ἐμφανὴς κυρεῖ.*

l. 1295. φύσει, 'by birth,' cp. Hdt. 7. 134 *φύσει γεγονότες εὖ.*

l. 1296. λόγῳ, here means 'in real argument,' not 'merely in words,' as sometimes elsewhere. He did not prove his title.

l. 1298. The connection is, 'I am inclined of myself to consider your Erinys as the cause of this, and my opinion is confirmed by what I hear from prophets.'

l. 1300. ταύτῃ, 'in this way.

l. 1301. Doric Argos has to be distinguished from Pelasgic Argos in Thessaly. After ἐπεί, κ.τ.λ., we should expect that Polynices would give some account of the prophecies which he heard, but he is carried away from the point to dwell on the magnificence of the Argive alliance. Having an army, he had *μάντεις* as a matter of course.

l. 1303. Ἄπίας, 'Apis, ut Sicyonii teste Pausania 2. 5, 5, ferebant, rex fuerat Peloponnesi, a quo tota Peloponnesus nomen Apiae terrae recepit.' Hermann. Prof. G. Curtius connects the word with the Latin 'aqua' (cp. ἵππος, 'equus,' πέπτω, 'coquo,' etc., and Zend *āpem* = 'aquam'), = 'beyond the sea.' Cp. Μεσσαπία, Apidanus.

l. 1304. καὶ τετίμηνται δόρει, 'and are honoured most in war.' The superlative notion is continued from πρῶτοι.

l. 1305. τὸν ἑπτάλογχον .. στόλον. 'The famous expedition of the Seven'—the article is used by an anachronism.

l. 1306. πανδίκως. (1) 'Worthily.' There is no reference to the justice of his cause, but to what is due from him as a prince, and rightful possessor of the throne. Cp. Aj. 479, 80 *ἀλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι | τὸν εὐγενῆ χρή.* Or, perhaps, (2) 'by a final sentence.'

l. 1310. ἐμαυτοῦ, 'for myself.' Cp. Tr. 42 *ὠδῖνας αὐτοῦ.*

l. 1311. The spear of the leader would be, as it were, the ensign of the battalion.

l. 1314. οἰωνῶν ὁδοῖς, 'in the ways of birds,' i. e. in augury.

ll. 1318, 19. κατασκαφῇ is dat. of the manner, πυρί of the instrument.

l. 1320. ὄρνυται, 'rushes on,' cp. Aesch. S. c. T. 545 *ἐλθὼν δ' ἔοικεν οὐ καπηλεύσειν μάχην.*

l. 1321. 'Called after the manner of his birth from his mother who

was long a virgin (χρόνῳ with πρόσθεν).' The genitive is governed by ἐπώνυμος, to which λοχευθείς is added in further explanation = *τοῦ λοχευθῆναι ἀπ' αὐτῆς.*

ll. 1323, 4. σός—i. e. *σὸς ὤν*—'as being your son.' τοῦ κακοῦ | πότμου φυτευθείς, 'child of evil destiny,' cp. O. T. 1080 *ἐγὼ δ' ἐμαυτὸν παῖδα τῆς τύχης νέμων.*

l. 1326. ἀντί, κ.τ.λ., 'by these thy children and thy life,' i. e. as you love them. Cp. El. 537 *ἀντ' ἀδελφοῦ.* This use of *ἀντί* is uncommon.

l. 1328. μῆνιν . . εἰκαθεῖν, 'to yield in your wrath.' The acc. is almost cognate, or rather in apposition to the cognate idea. Cp. supr. 1204 *βαρεῖαν ἡδονὴν νικᾶτέ με.*

l. 1330. ἀποσυλᾶν usually takes the accusative, and the use of the genitive here may be in part due to *ἐξέωσε.*

l. 1331. ἐκ χρηστηρίων, sc. *ἀποβαῖνον*, 'issuing from oracles.' προσθῇ, 'join yourself.' Cp. Thuc. 8. 48 *Ἀθηναίοις προσθέμενον*, sc. *τὸν βασιλέα.*

l. 1333. κρηνῶν . . ὁμογνίων, 'the wells of which our fathers drank.' Cp. Ant. 844 *ἰὼ Δίρκαῖαι κρῆναι.*

l. 1337. For ἐξειληφότες we find a variant *ἐξειληχότες.* But, as Hermann points out, it is not the fate which has been allotted to them by heaven which is in question, but the fate which has been dealt out to them by their kindred.

l. 1340. τἠμῇ . . φρενί, 'my purpose,' cp. Ant. 1015 *τῆς σῆς ἐκ φρενός*, ib. 1063 *ὡς μὴ 'μπολήσων ἴσθι τὴν ἐμὴν φρένα.*

l. 1341. ὄγκος has much the same significance as the Latin 'moles.' In tragedy it is used in two senses, (1) 'trouble,' 'difficulty,' (2) 'pride.'

l. 1351. ὀμφῆς. There is a religious association clinging to this word, cp. supr. 102 *κατ' ὀμφὰς τὰς Ἀπόλλωνος*, 550 *κατ' ὀμφὴν σήν.*

l. 1352. ἀξιωθείς, 'deemed worthy of a reply.'

l. 1353. τοῦδ' = 'of him whom you see before you.'

l. 1356. τὸν αὐτὸς αὑτοῦ. For the emphatic juxtaposition of the words cp. supr. 442 *οἱ τοῦ πατρὸς τῷ πατρί.* For αὑτοῦ cp. supr. 930.

l. 1357. φορεῖν is governed by the notion of causation in ἔθηκας.

l. 1359. κακῶν, genitive of definition with *πόνῳ*, cp. supr. 1029, and the Homeric *πῆμα κακοῖο.*

l. 1361. ὥσπερ ἂν ζῶ, 'whatever be my life.' Cp. Od. 17. 586 *οὐκ ἄφρων ὁ ξείνος ὀΐεται, ὅσπερ ἂν εἴῃ.* Oedipus alludes to Polynices' mention of his *τροφαί.* Some take *ὡς* for *ἕως* = 'as long as,' which is doubtful, and gives an inferior sense.

l. 1363. ἐκ σέθεν, = *ὑπὸ σοῦ.*

l. 1366. τἄν = *τοι ἄν.* ᾖ is the first person singular, as in 768, 973. τὸ σὸν μέρος, 'for your part.'

l. 1371. ὡς αὐτίκ'. *οὔ τί πω* is opposed to *ὡς αὐτίκα*, 'not yet, as he soon will, if once,' etc. In οἵδε Oedipus speaks as if he saw the

battalions. The march of Polynices to Thebes is the act which is to bring down the curse upon him.

l. 1372. οὐ γάρ, κ.τ.λ. 'The town I say. For there is one who shall never call Thebes his city.' Polynices is to die ἄπολις. The correction ἐρείψεις is unnecessary. For the emphatic πόλιν cp. Eur. I. A. 952 ἡ Σίπυλος ἔσται πόλις, ὅρισμα βαρβάρων. τις is frequently used in threats, e. g. Aj. 1138 τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεταί τινι.

l. 1375. πρόσθε. See Appendix on the legend of Oedipus.

l. 1378. καὶ μὴ 'ξατιμάζητον, κ.τ.λ., 'and may not think it a light matter that ye have been such sons of a blind father.' τυφλοῦ, κ.τ.λ., is condensed for τυφλοῦ πατρὸς φύντες ἐγενέσθην τοιώδε τῷ τυφλῷ πατρί.

l. 1381. κρατοῦσι, sc. the curses, which the conduct of the sons has rendered sovereign over the supplication of Polynices and his right to the throne. αἵδε, κ.τ.λ. is διὰ μέσου.

ll. 1381, 2. Cp. Dem. 772. 25 τὴν ἀπαραίτητον καὶ σεμνὴν Δίκην, ἣν ὁ τὰς ἀγιωτάτας ἡμῖν τελετὰς καταδείξας Ὀρφεὺς παρὰ τὸν τοῦ Διὸς θρόνον φησὶ καθημένην πάντα τὰ τῶν ἀνθρώπων ἐφορᾶν. For εἴπερ almost = 'as surely as,' cp. Ant. 304 ἀλλ' εἴπερ ἴσχει Ζεύς, κ.τ.λ.

l. 1385. καλοῦμαι, 'invoke' with all my heart. γῆς ἐμφυλίου, 'the land of thy kin.' Cp. O. T. 1406 αἷμ' ἐμφύλιον.

l. 1387. τὸ κοῖλον Ἄργος, cp. supr. 378. συγγενεῖ χερί, κ.τ.λ., i. e. die by the hand of the brother who has banished you, and slay him too although your brother. συγγενεῖ χερί is to be taken, in a slightly different sense, with θανεῖν and κτανεῖν.

l. 1390. πατρῷον, (1) 'assigned thee by a father.' The Hell which a father's curse entails is regarded as specially horrible. Cp. Lear, 1. 1 'Dowered with our curse.' (2) 'Where my father is.' ἀποικίσῃ, 'remove thee hence to its land.'

l. 1391. τάσδε δαίμονας, sc. τὰς Ἐρινύας. Ἄρῃ, cp. O. T. 190.

l. 1394. καὶ πᾶσι Καδμείοισι. 'Καί in hoc versu non putandum est sequenti τε respondere; non enim καὶ .. τε dicitur, ut τε .. καί: sed est *vel omnibus Cadmeis*.' Hermann: who goes on to remark that when τε does follow καί it is by a rhetorical figure, 'qua incepta partitio non perficitur, sed altera pars leviter adnectitur.'

l. 1397. ταῖς παρελθούσαις ὁδοῖς, 'by reason of your journey to Argos and hither.' Cp. supr. 1265. For the dative of cause cp. Tr. 1127 οὐ δῆτα τοῖς γε πρόσθεν ἡμαρτημένοις (σιγᾶν πρέπει).

l. 1400. The accusative τέλος is in apposition with the action of the verb. 'With what an ending to our enterprise have we set forth from Argos!'

l. 1402. τοιοῦτον, οἷον, κ.τ.λ., is added in further explanation of οἷον in 1400. [*τινι Tyrwhitt, τινα MSS. 'Possibly, "such that I may not even summon any of my comrades or bid them return home." The curse was so terrible that Polynices would shrink either from summon-

ing his allies to march to Thebes, or, on the other hand, disbanding them: he could not mention it in any way, either as a reason for instant march or as deterring the march altogether.' R. E.]

l. 1403. ἀποστρέψαι πάλιν, sc. *τὸ στράτευμα*. The construction with οἷον is no longer kept in view.

l. 1404. From οὐδὲ ἔξεστι it is necessary to supply a word like *χρή*, on which ὄντα ἄναυδον, κ.τ.λ., depends. Cp. O. T. 817–19.

l. 1405. τοῦδ' is Oedipus. ὅδε when used for the first personal pronoun in Sophocles does not stand alone. ὅμαιμοι, sc. *ἐμοί*.

l. 1406. [†τοῦδ'. Perhaps *ταῦτα* should be read; it is needed with *τὰ σκληρά*, and τοῦδε recurs three times in three lines.]

l. 1407. *ἐάν. The α in this word is long. Cp. Arist. Vesp. 228. [*σφώ γ' ἐάν Elmsley, *σφῶϊν δ' ἄν* L.]

l. 1410. From θέσθε some verbal notion is to be obtained for κἀν κτερίσμασιν, = 'honour me with.'

l. 1412. τοῦδ' ἀνδρός is genitive of origin with κομίζετον, 'obtain from this man.' οἷς, = *τούτοις ἅ*. *αὐτῷ* is to be resumed from *τοῦδ' ἀνδρός*.

l. 1413. τῆς ἐμῆς ὑπουργίας, gen. of cause. The meaning is—the praise which you earn by your services to Oedipus will be doubled by reason of your services to me.

l. 1414. The line has an Euripidean rhythm. Cp. Eur. Bacch. 954.

l. 1416. στρέψαι is 1st aor. imper. middle; 'turn thine army.' γε gives additional earnestness to the entreaty.

l. 1418. αὖθις, 'a second time.' πάλιν, 'on the way back to Thebes.'

l. 1419. See above, note on 70, for the omission of *ἄν*, which, however, is sometimes read for *αὖ* supr.

l. 1423. τοῦ κασιγνήτου πάρα. *παρά* with the gen. is an unusual construction to denote the agent in classical Greek, though quite common at a later period. The mockery is more bitter because of the person *from whom* it comes.

l. 1424. ἐς ὀρθὸν ἐκφέρει, 'proceed to their fixed end.' For the absolute use of *ἐκφέρει* cp. Tr. 824 *ὁπότε τελεύμηνος ἐκφέροι .. ἄροτος*.

l. 1425. ἐξ ἀμφοῖν, 'by each other.'

l. 1426. 'He speaks his wish.'

l. 1429. οὐδ'. The δέ is adversative, Polynices arguing against the suggestion of Antigone. 'But we will not tell.'

l. 1433. ἔσται μέλουσα, 'shall be my care.' δύσποτμός τε, κ.τ.λ., is added in explanation of the predicate, 'inasmuch as it is made ill-starred,' etc.

l. 1435. εὐοδοίη, supply *τὸν βίον*. 'May Zeus make the way of life prosperous for you (though not for me)!' Cp. Hdt. 6. 73 *ὡς τῷ* Κλεομένεϊ εὐωδώθη *τὸ ἐς τὸν Δημάρητον πρῆγμα*.

l. 1436. θανόντ' may be for *θανόντα*, an accusative to the verbal notion in τελεῖτέ μοι, = *ὠφελεῖτε*. For such a change of construction cp. El. 479 *ὕπεστί μοι θράσος ἀδυπνόων κλύουσαν ἀρτίως ὀνειράτων*, Aesch. Pers. 913, 914, Cho. 410. These, however, are all lyrical passages; and *ι* of the dative is certainly omitted in Aesch. Pers. 850 *παῖδ' ἐμῷ*. A similar elision is probably to be admitted here, and in El. 456 *ζῶντ' ἐπεμβῆναι ποδί*, Tr. 675 *ἀργῆτ' οἰὸς .. πόκῳ*. After ἔξετον some word like *ὑπουργεῖν* must be supplied.

l. 1437. μέθεσθε. The sisters have been clinging to Polynices.

l. 1443. εἴ σου στερηθῶ. For the subj. cp. supr. 509 *οὐδ' εἰ πονῇ τις*, O. T. 874.

l. 1444. For φῦναι cp. Aj. 646, 7 *ἅπανθ' ὁ .. χρόνος | φύει τ' ἄδηλα*. σφῷν (dat.) goes with ἀρῶμαι, but *σφᾶς* must be understood with ἀντῆσαι.

l. 1446. πᾶσι is masc. 'For all may see that ye are,' etc. It would be difficult to find elsewhere a more striking contrast than that between this scene and the chorus which precedes it. There Oedipus is spoken of as exposed to every evil—the sport of every wind—here his solemn curse has destroyed the hopes of a great army, and doomed his sons to certain death. The language of Oedipus is that of one who is avenging the breach of the first duty of humanity; the despair of Polynices is the despair of guilt which knows no refuge but death.

ll. 1447–1499. Commatic Chorus. While the Chorus are reflecting on the scene which they have just witnessed, a sound of thunder is heard, which Oedipus recognises as the appointed sign. The thunder continues to the great alarm of the Chorus; Theseus is summoned in all haste. Strophe *α'*. 'Here are new troubles, proceeding from the stranger, unless it be fate which is at work. Time sees all things, and brings prosperity and misfortune. Hark! the thunder.'

l. 1447. νεόθεν, 'from a strange source,' i. e. the mysterious Oedipus Cp. Ant. 1266 *νέῳ ξὺν μόρῳ*.

l. 1450. 'Unless it be Fate who is now attaining some end.' κιγχάνει is used absolutely, τι forming a kind of cognate acc. which helps the absolute use of the word by making it indefinite. This is frequent in hypothetical sentences. ['Unless maybe fate is overtaking him,' R. E.]

l. 1454. (1) 'Time is ever watching, watching these things; since at one time he brings evil, and again, on the day following, lifts up to prosperity;' i. e. Time ensures the performance of the Divine will which is at one time attended with evil to mankind and at another with good. So the words may be construed, ἕτερα, = *κακά*, being due to the feeling which avoids express mention of misfortune (euphemism). Or (2), 'At one (past) time, lifting some things on high, and other things again the day after.' But the text is almost certainly corrupt, and the corruption lies in the word ἐπεί, which seems to occupy the place of a participle

(ἀφείς?) opposite in meaning to αὔξων. Cp. Eur. Tro. 608 ὁρῶ τὰ τῶν θεῶν, ὡς τὰ μὲν πυργῶσ' ἄνω | τὸ μηδὲν ὄντα, τὰ δὲ δοκοῦντ' ἀπώλεσαν.

l. 1458. δεῦρο . . πόροι, 'bring this way.' This use of πόροι is near the Homeric, Il. 6. 228 κτείνειν ὅν κε θεός γε πόρῃ.

l. 1459. τἄξίωμα, 'the intention.'

l. 1461. πέμψαθ', 'send some one,' not 'send for him.'

ll. 1462 foll. Antistrophe α'. 'Again the crash. I am filled with alarm. What will the end be? The bolts are never hurled in vain.' ἴδε μάλα. The word μάλα emphasizes the repetition, as frequently elsewhere. Cp. Hdt. 1. 181 καὶ ἕτερος μάλα ἐπὶ τούτῳ.

l. 1464. ἄφατος, 'unutterable,' implying that it stuns or deprives of the power of speech, cp. O. T. 1314 νέφος .. ἐπιπλόμενον ἄφατον. ἄκραν φόβαν is either the 'tips of my hair,' or the 'hair which crowns my head;' but the sense is adverbial, '*even* to my hair.'

l. 1466. ἔπτηξα. The aorist is used to express the action as past, inasmuch as only a past action can be the subject of reflection; cp. Aj. 693 ἔφριξ' ἔρωτι περιχαρὴς δ' ἀνεπτάμαν, Aesch. Cho. 423 ἔκοψα κομμὸν Ἄριον. *οὐρανοῦ, 'from heaven.'

ll. 1469, 70. οὐ γὰρ . . ξυμφορᾶς, 'it never comes without some issue of calamity.'

l. 1473. ἀποστροφή, 'possibility of avoidance.'

l. 1474. τῷ δὲ τοῦτο συμβαλὼν ἔχεις; 'whereby have you conjectured this?'

ll. 1477 foll. Strophe β'. 'Again the thunder! O spirit, be merciful, if thou hast any dark issue in store. Let me not share in the misery of any wicked man with whom I have been.' ἀμφίσταται, 'surrounds.'

l. 1479. ἰδού, 'mark,' cp. Aj. 870 ἰδού, δοῦπον αὖ κλύω τινά. With ἀμφίσταται cp. Od. 1. 352 ἥτις ἀκουόντεσσι νεωτάτη ἀμφιπέληται, and Phil. 1263 τίς αὖ παρ' ἄντροις θόρυβος ἵσταται βοῆς;

l. 1480. ἴλεως, sc. γενοῦ.

l. 1481. ἀφεγγές, 'with dark intent.'

l. 1484. If ἐναισίου is masc. the meaning is, 'May I meet with a righteous man, and not suffer with evil company!' Cp. Aesch. S. c. T. 599 ἐν παντὶ πράγει δ' ἔσθ' ὁμιλίας κακῆς | κάκιον οὐδέν, and the Horatian sentiment, 'Vetabo qui Cereris sacrum,' etc. Or it may be neuter, 'May I in company with others (σύν) find a righteous lot!' Others read ἐναισίῳ, 'May I share the fate of,' etc.

l. 1485. ἀκερδῆ χάριν μετάσχοιμί πως, 'share in some way a fruitless recompence.'

l. 1488. 'And wherefore would you desire the sane (reliable) condition to remain firm in your mind?' Others interpret, 'And what is the sacred secret which you desire should be implanted in his (Theseus') mind?'

l. 1490. τυγχάνων, 'when I gained my request,' = ὅτε ἐτύγχανον ὢν ἐβουλόμην.

ll. 1491 foll. Antistrophe β'. 'Ho! my son, come on thy way (from Athens), or if thou chancest to be consecrating to Poseidon, god of the sea, the altar of sacrifice with hollow surface that crowns the height, come hither!' ἐπιγύαλος refers to the hollow in the upper surface of the altar, which received the victim's blood. ἄκραν indicates the position of the altar on the top of Colonus. The ellipse after βᾶθι (εἶτ' ἐκ πόλεως, or the like) could be supplied by gesture.

l. 1496. σε is accusative after χάριν παρασχεῖν, but the case is in part determined by ἐπαξιοῖ. The construction of words πρὸς τὸ σημαινόμενον is common in Sophocles; cp. supr. 113. παθών, = ἀντὶ ἐκείνων ἃ ἔπαθε. For ⏑ – in 1499 Triclinius supplied σπεῦσον.

l. 1500. κοινός = ὑμῶν τε καὶ Οἰδίποδος, Schol.

ll. 1500–1555. Fifth Episodion. Theseus appears in answer to the call. Oedipus instructs him as to the meaning of the fatal sign, and the mystery connected with his own tomb, to which he leads him.

l. 1501. ἐμφανής may be used etymologically: *in* the outcry could be distinguished the voice of Oedipus.

l. 1502. μή τις Διὸς κεραυνός; These words are added as if τίς in 1500 were = τίς αἰτία ἐστὶ τοῦ ἥχεῖσθαι κτύπον;

l. 1503. θεοῦ. The Greeks referred the changes of weather in a vague manner to divine agency. For πάντα = 'anything and everything' cp. supr. 761.

l. 1506. 'Has brought thee hither for a happy end.' θῆκε is doubtful on account of the omission of the augment. Perhaps ἦκε, or τῆσδ' ἔθηκε.

l. 1508. ῥοπὴ βίου μοι. The dative depends on the verbal notion in ῥοπή, 'it is my life which is verging to the grave.'

l. 1510. κεῖσαι, 'art thou resting?' i. e. relying. Eur. I. A. 1343 ἐν ἁβρότητι κεῖσαι.

l. 1512. Cp. supr. 94, 5 σημεῖα δ' ἥξειν τῶνδέ μοι παρηγγύα | ἢ σεισμόν, ἢ βροντήν τιν', ἢ Διὸς σέλας. σημάτων προκειμένων, 'of the appointed signs;' the omission of the article is poetical.

l. 1514. αἱ πολλὰ βρονταί, sc. δηλοῦσιν τάδε. πολλά must be regarded as an adverb attached to the substantive βρονταί. Cp. Phil. 151 ἐπὶ σῷ μάλιστα καιρῷ, Tr. 338 πάντ' ἐπιστήμην.

l. 1515. *στράψαντα. This word does not occur elsewhere in classical Greek. It must be taken in construction with the genitive, 'flashing from the hand.'

l. 1519. κείσεται, 'shall remain in store.' Cp. O. T. 232 χὴ χάρις προσκείσεται.

l. 1525. γειτονῶν, 'neighbouring.' Others read γειτόνων, the gen. pl. depending on δορός.

l. 1526. μηδέ, cp. infr. 1641 *μηδ' ἃ μὴ θέμις λεύσσειν δικαιοῦν.* ἃ *μή*, = 'whose nature forbids.' For *κινεῖν* cp. supr. 624 *τἀκίνητ' ἔπη.*

l. 1530. σῷζε, 'remember them and keep them safe from others.' Cp. Aesch. Pr. V. 524, 5 *τόνδε γὰρ σώζων ἐγὼ | δεσμοὺς ἀεικεῖς καὶ δύας ἐκφυγγάνω.*

l. 1531. τῷ προφερτάτῳ, 'the foremost man,' i. e. 'the successor.' The word is general and applies equally to elected magistrates, such as the *ἄρχων βασιλεύς*, and to the heirs of royal blood.

l. 1532. ἀεί. Not only the immediate successor, but each in turn.

l. 1534. ἀπ' ἀνδρῶν. The preposition ἀπό is used instead of *ὑπό*, owing to the privative notion in ἀδῆον. The enemies would be kept off as well as their ravages.

l. 1535. κἂν εὖ τις οἰκῇ. These words are probably to be regarded as supplying the object to καθύβρισαν, 'a city, no matter where, may lightly insult even one who dwells circumspectly.' Others take καθύβρισαν as = *ἐξύβρισαν*. Hermann, 'pleraeque civitates, etiam si quis eas bene regat, proclives sunt ad temeritatem.'

ll. 1536 foll. These lines have reference to Thebes, which city will invade Attica to her own harm, owing to the impious conduct of the brothers, such *ἄτη* being the divinely sent punishment for the previous *ἄτη*.

l. 1539. 'In such matters we are teaching one who knows.'

l. 1541. *ἐπιστρεφώμεθα. 'Let us not turn back.' The word *ἐντρεπώμεθα*, which is found in the MSS., can hardly be maintained. It would mean 'regard the thunder,' or 'pay regard to one another;' or generally, 'to anything but the act before us.' It is possible that *μηδ' ἔτ' ἐκτρεπώμεθα* may be the true reading, 'let us no longer turn out of the way.' [*μηδέ γ' ἐντρεπώμεθα*, 'ay! and let us pause not to consider,' R.E.]

l. 1543. ὥσπερ σφὼ πατρί, sc. 'appeared as guides.' The word καινός is not to be repeated.

l. 1548. ἥ τε νερτέρα θεός, = Persephone.

l. 1549. With this address to the sunlight cp. O. T. 1183 *ὦ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν*, Aj. 856 foll., Ant. 808. Oedipus refers in a kind of dim memory to the past; cp. Helen's expression in Il. 3. 180 *δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.*

l. 1551. τὸν τελευταῖον βίον. The words are applicable to Oedipus, who passes into another life, without being seen to die; and so 'hides his hereafter in the Unseen.' The continuation of conscious existence in the other world is assumed by Sophocles. Cp. Ant. 897 foll.

l. 1554. κἀπ' εὐπραξίᾳ, 'take occasion from your good fortune to remember me.' Cp. Od. 13. 44–46.

ll. 1556–1578. Fourth Stasimon. A prayer to the powers of the underworld that they may grant an easy passage to Oedipus.

l. 1556. τὰν ἀφανῆ θεόν, = Persephone.

l. 1561. *ἐπιπόνῳ μήτ' ἐπὶ βαρυαχεῖ. For the omission of the first μήτε cp. Aesch. Ag. 532, 3 Πάρις γάρ, οὔτε συντελὴς πόλις | ἐξεύχεται τὸ δρᾶμα τοῦ πάθους πλέον. βαρυαχεῖ is perhaps for βαρυηχεῖ. The Chorus had seen and heard enough to make them dread some confusion of the elements at the death of Oedipus. Cp. infr. 1658 foll. βαρυᾱχεῖ, however, though a ἅπαξ λεγόμενον, would answer well enough to οὐ στενακτός (infr. 1663), and the metre is in favour of a short vowel. For the long syllable in the former case cp. Phil. 218.

l. 1562. κατανύσαι, 'make his way to,' with πλάκα.

ll. 1565 foll., i.e. πολλὰ μὲν ἂν πήματα μάταν ἱκνοῖτο, ὅμως δὲ κἂν αὔξοι σε δαίμων δίκαιος ὤν. The Chorus echo Ismene's words, supr. 394 νῦν γὰρ θεοί σ' ὀρθοῦσι, πρόσθε δ' ὤλλυσαν. μάταν is 'without result' or 'without cause.' Much the same ambiguity attends the use of the word in Aesch. Eum. 144 ἦ πολλὰ δὴ παθοῦσα καὶ μάταν ἐγώ. ἱκνουμένων has the sense of the imperfect, 'have been coming.'

l. 1568. ὦ χθόνιαι θεαί. The Erinnyes are probably meant, though the χθόνιαι θεαί as a rule are Demeter and Proserpine. Cp. supr. 40. σῶμα .. θηρός, 'and thou huge unconquered beast.'

l. 1569. ὃν φασί is repeated in λόγος *ἔσαιὲν ἀνέχει: 'of whom they say that thou hast thy lair in the polished gateway, and thou art ever rumoured to be snarling from thy den, a watcher unsubdued at the threshold of Hades.'

l. 1570. †πολυξέστοις is not much in point, for the magnificence of the dwelling of Hades is not in question. Hence πολυξένοις has been proposed, which is good in sense, Aesch. Supp. 157 τὸν πολυξενώτατον Ζῆνα τῶν κεκμηκότων, and is more regular in metre.

l. 1573. λόγος ἀνέχει seems to be a variation on λόγος ἔχει (Hdt. 7. 26 τὸν ὑπὸ Φρυγῶν λόγος ἔχει ὑπὸ Ἀπόλλωνος .. ἀνακρεμασθῆναι). For ἀνέχειν in Soph. see O. T. 174, note.

l. 1574. ὦ γᾶς παῖ καὶ Ταρτάρου. In all probability Death is meant. The number of gods specially invoked in the choruses of Sophocles is remarkable, and stands in sharp contrast to the often vague use of θεός and δαίμων in the senarii.

l. 1575. ἐν καθαρῷ βῆναι. An oxymoron, cp. Aj. 640 ἐκτὸς ὁμιλεῖ, and note; 'to come in a clear space for the stranger,' i.e. to retire before him.

ll. 1579 to the end. Exodus. The Passing of Oedipus. (1) An account is given by a messenger of the final scene so far as it was witnessed. (2) Antigone and Ismene are brought on the stage lamenting, and Theseus comforting them.

l. 1579. ξυντομωτάτως. This word contains the predicate, 'I should best succeed in brevity by speaking of Oedipus as dead.' This formation of the adverb from the superlative is uncommon.

l. 1580. λέξας .. ὀλωλότα. Cp. O. T. 465 εἶπε .. τελέσαντα.

l. 1581. After ἃ δ' ἦν τὰ πραχθέντ' we should expect *οὐ βραχέως φράσαι πάρεστιν*, but this is expanded in *ὁ μῦθος .. πάρεστιν*, and the word *μῦθος* suggests the contrast between the narrative and the reality; hence *τἄργα*. *ἃ δ' ἦν τὰ πραχθέντα .. τἄργ' ὅσ' ἦν*. The opposition is more formal than real.

l. 1582. With τἄργ' supply *βραχέα ἦν*.

l. 1584. τὸν ἀεί. If we listen to Eustathius Σοφοκλῆς ζωὴν ἀνθρώπου τὸν ἀεὶ βίοτον, 'the life of day by day,' the force of *ἀεί* is to suggest monotony or weariness, but the comparison of infr. 1701, El. 1075 *τὸν ἀεὶ πατρὸς στενάχουσα* rather suggests that *τὸν ἀεὶ* should be taken separately = *τὸν ἀεὶ χρόνον*.

l. 1582. τύχῃ, sc. *βίοτον λέλοιπε*;

l. 1586. κἀποθαυμάσαι: *καί* belongs to the whole sentence, and calls attention to the manner of the death of Oedipus. Cp. Plat. Phaedr. 227 C *αὐτὸ δὴ τοῦτο καὶ κεκόμψευται*.

l. 1588. ὑφηγητῆρος, sc. ὄντος.

l. 1590. τὸν καταρράκτην ὀδόν, 'the precipitous threshold, rooted in earth with foundations of brass.' What is meant is probably a slab of the native rock making a steep edge to the N.E. slope of Colonus, and perhaps cloven as for entrance to the Unseen. Compared with supr. 57 these words imply a change of scene. See Introd. Anal. end. The χαλκᾶ βάθρα (cp. supr. 57 χαλκόπους), are not a literal staircase, but recall the *σιδηρεῖαί τε πύλαι καὶ χαλκέος οὐδός* of Homer. Cp. also Hes. Theog. 811–13 *ἐνθάδε μαρμάρεαί τε πύλαι καὶ χαλκέος οὐδὸς | ἀστεμφής, ῥίζῃσι διηνεκέεσσιν ἀρηρώς, | αὐτοφυής*.

l. 1593. κρατῆρος. Probably a stone bowl is meant, placed at the entrance to one of the cavities in the rock.

l. 1596. 'Midway from which and the Thorician stone, and the hollow pear-tree, and the stone-built tomb, he took his station, and sat down.' Four points are mentioned in order to mark the place exactly. The Thorician stone may have been an early votive-offering consisting of a piece of ore (Thoricos was near Laurium), or possibly a mere fetish-stone. The tomb may have been the burial-place of some forgotten hero, or an empty sarcophagus forming part of the symbolism of the shrine. (Cp. p. 132.) For ἀφ' οὗ μέσος στάς cp. Alciph. Frag. 3 (M.) *μέση γὰρ ἕστηκα τῆς Ἀφροδίτης καὶ τοῦ Ἔρωτος*.

l. 1600. προσόψιον, 'full in view.' See Introd. Anal. p. 61.

l. 1602. σὺν χρόνῳ. For the preposition cp. infr. 1653, 1663 *σὺν νόσοις ἀλγεινός*, O. T. 17 *σὺν γήρᾳ βαρεῖς*, and note.

l. 1603. ᾗ νομίζεται, 'as (or 'with which') it is customary,' i.e. in prospect of death. Cp. Eur. Alc. 158 foll. where the *ὕδατα ποτάμια* answer to the *ῥυτὰ ὕδατα* of supr. 1598, 9.

l. 1604. δρῶντος. An instance of the abstract use of the active

participle: cp. supr. 1220 *τοῦ θέλοντος*. 'When he was satisfied with all his commands being carried out.' The expression is proleptic.

l. 1606. **Ζεὺς χθόνιος**, cp. Il. 9. 457 *Ζεύς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνεια*. Hades is meant, to whom underground noises are attributed, as thunder is to Zeus.

l. 1608. **οὐδ' ἀνίεσαν**, 'and ceased not from.' This is better than to translate, 'but they did not indulge in' (in which *ἀνιέναι* would go primarily with *γόους*, not with *ἀραγμούς*). The scene is merely reported, not acted, and even in action it would not have struck an impulsive Greek as unbecoming. This accords with 1610.

l. 1611. 'Folding his arms about them,' cp. El. 1226.

l. 1614. **τροφήν** is here active in meaning, = 'nursing.' Cp. El. 1143–5 *οἵμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς | ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ | πόνῳ γλυκεῖ παρέσχον*, Ant. 918, Eur. Tro. 1187.

l. 1616. **λύει**, 'compensates,' 'cancels.'

l. 1622. **ὠρώρει βοή**. The language is Homeric. Il. 18. 497, 8 *ἔνθα δὲ νεῖκος | ὠρώρει*.

l. 1624. **θώϋξεν**. Notice the omission of the augment with a consonant immediately preceding, so that there is no possibility of elision. Cp. O. T. 1249 and note.

l. 1625. With **φόβῳ δείσαντας** cp. Tr. 175, 6 *ἐκπηδᾶν ἐμὲ | φόβῳ .. ταρβοῦσαν*. **στῆσαι**: for this active mode of expression see O. T. 914 *αἴρει θυμόν*.

l. 1626. **πολλὰ πολλαχῇ**. Cp. Hamlet, 1. 5 *Hic et ubique?* ['"Many times in many manners." Perhaps sometimes by name alone, sometimes *οὗτος*, sometimes reproaching him with delay,' R. E.]

ll. 1627 foll. Cp. Eur. Alc. 253 *Χάρων μ' ἤδη καλεῖ· τί μέλλεις; ἐπείγου, σὺ κατείργεις τάδε*.

l. 1630. **γῆς ἄνακτα**, observe the omission of the article.

l. 1632. **πίστιν ἀρχαίαν**, 'time-honoured pledge;' perhaps no more is meant than the right hand, which has at all times been a pledge. Hermann, quoting Aesch. Ag. 579, explains 'quae firma maneat, olim antiqua futura.'

l. 1633. **ὑμεῖς τε, παῖδες, τῷδε**. These words are *διὰ μέσου*, and do not affect the remainder of the speech, which is addressed to Theseus only.

l. 1634. Cp. infr. 1773.

l. 1635. **μέλλῃς**, sc. *τελεῖν*.

l. 1636. **οἴκτου**, 'without any weak expression of grief.' Aesch. S. c. T. 51 *οἴκτος δ' οὔτις ἦν διὰ στόμα*.

l. 1640. **τλάσας τὸ γενναῖον φρενί**, 'with a noble fortitude of mind.' The accusative *τὸ γενναῖον* is equivalent to an adverb in meaning, and at the same time completes grammatically the construction of *τλάσας*.

l. 1642. **μηδὲ φωνούντων κλύειν**, i. e. *μηδὲ φωνούντων (ἡμῶν) κλύειν*,

ἃ μὴ θέμις ἐστὶν (ὑμᾶς) κλύειν. For μή cp. Ant. 546, 7 μηδ' ἃ μὴ 'θιγες | ποιοῦ σεαυτῆς, O. T. 289, supr. 1526.

l. 1643. ὁ κύριος = 'who has the right.' Aj. 734.

l. 1646. ἀστακτί. The ι is long here; in supr. 1251 it is short. The word is = ἀστακτὶ λείβοντες δάκρυα.

l. 1648. στραφέντες, 'turning towards the spot.' ἐξαπείδομεν, 'we saw as from a distance.'

l. 1649. τὸν ἄνδρα. The sentence is an anacoluthon. The confusion of grammar indicates the crowding of impressions in the mind of the messenger. He bethinks himself to explain that the man he saw was no longer Oedipus, who had suddenly vanished.

l. 1650. αὐτόν, 'alone.'

l. 1653. βαιόν, 'in a little time,' cp. Tr. 335; so of place in Phil. 20 βαιὸν .. ἔνερθεν.

l. 1655. Olympus in Sophocles has almost lost the association of place, and become an unseen heaven. For θεῶν cp. Ant. 607 θεῶν μῆνες and note.

l. 1661. ἢ τὸ νερτέρων, κ.τ.λ. Literally, 'or the painless region under earth, where the dead are, opening kindly.' ἀλύπητον is to be taken intransitively, as an attribute; cp. supr. 955 θανόντων οὐδὲν ἄλγος ἅπτεται. For βάθρον γῆς cp. 'Among the hidden bases of the world,' Tennyson.

l. 1663. στενακτός = 'an object of lamentation.' σὺν νόσοις ἀλγεινός, 'painfully in disease.' ἀλγεινός here seems to be at once feeling and giving pain.

l. 1666. οὐκ ἂν παρείμην, 'I would not care to gain the consent of.' Cp. Plat. Legg. 5. 742 B παρέμενος τοὺς ἄρχοντας, and Aj. 1039 κεῖνός τ' ἐκεῖνα στεργέτω κἀγὼ τάδε.

l. 1667. χοὶ πρ. φ., sc. τὸν Οἰδίπουν. I. e. Theseus and his attendants.

l. 1668. Take γόων φθόγγοι together, and notice the repetition in οὐκ ἀσήμονες .. σημαίνουσι. The verb (σημαίνουσι) has the same construction as ἀγγέλλειν and the like.

l. 1671. οὐ τὸ μέν, ἄλλο δὲ μή, i.e. 'in every point,' adv. acc. with ἔστι στενάζειν. Cp. Aesch. Pers. 802 συμβαίνει γὰρ οὐ τὰ μέν, τὰ δ' οὔ. ['The blood of Oedipus is regarded as ill-starred and calamitous in every member of the family *in whom it has run*, extending to Laius and Jocasta on the one side and to all Oedipus' children on the other,' R. E.]

l. 1672. ἄλαστον. This word is used three times in this play (537, 1482, 1672), but only in this play. In Homer the word means 'not to be forgotten;' in Sophocles it is rather = 'terrible,' 'awful.' Cp. Aesch. Pers. 990 ἄλαστα στυγνὰ πρόκακα.

l. 1673. ᾧτινι, 'for whom,' i. e. Oedipus. This form (= ὅτῳ) is rare.

ll. 1675, 6. 'In the last scene we shall tell of sights and sufferings

beyond the reach of thought.' For παροίσομεν cp. Hdt. 9. 26 καὶ καινὰ καὶ παλαιὰ παραφέροντες ἔργα. ἰδόντε καὶ παθούσα. The variation is made simply for euphony.

l. 1677. *ἔξεστιν μὲν εἰκάσαι, φίλοι. Antigone shrinks from saying that her father is gone, and leaves it to the Chorus to guess.

l. 1678. I. e. ὡς μάλιστ' ἂν λάβοις τὸ βῆναι, εἰ πόθῳ λάβοις, 'as you would above all choose your departure, if you could choose by desire.' Cp. Tr. 874, 5 βέβηκε Δηάνειρα τὴν πανυστάτην | ὁδῶν ἁπασῶν ἐξ ἀκινήτου ποδός.

l. 1681. πλάκες ἔμαρψαν. The metaphor is merely a development of such personification as γῆ κατέκρυψεν, etc.

l. 1682. *φερόμεναι, 'sweeping him away with them.'

l. 1684. βέβακε, cp. supr. 1052.

l. 1685. ἀπίαν, 'distant,' not as supr. 1303. In Homer the α is short, Od. 7. 25 τηλόθεν ἐξ ἀπίης γαίης. [ᾱπίαν cannot = 'distant.' (?) ἤ τιν' ἐς ἀπίαν γᾶν, R. E.]

l. 1687. ἕξομεν τροφάν. Observe the difference of meaning between ἔχειν τροφήν here and supr. 1614: here it is = τρέφεσθαι, there it is = τρέφειν.

ll. 1689–91. These lines and 1715–19 are best given to Ismene.

l. 1690. πατρὶ ξυνθανεῖν γεραιῷ, 'so as to lie in death with my aged father.'

ll. 1692, 3. 'Ye noblest pair of maidens, kindle not so over exceedingly at that which tends to good by God's will; your journey (hither) calls for no blame.' Or, 'You have no cause to complain of the point which you have reached.' Cp. El. 979 εὖ βεβηκόσιν. Notice the form of the dual in ἔβητον, cp. 1379 ἔφυτον, 1746 ἐλάχετον: in O.T. 1511 we find εἰ μὲν εἰχέτην, which form is probably due to the metre.

l. 1697. 'If this is well, there is such a thing as longing for what is not well.' For ἦν cp. supr. 117 τίς ἄρ' ἦν; and note.

l. 1698. τὸ φίλον, 'the dear,' i. e. dear in the abstract. 'What was by no means the true dear, was dear.' Cp. Simon. 37. 13 (Bergk) εἰ δέ τοι δεινὸν τό γε δεινὸν ἦν. τόν, 'him.' Homeric use of the article.

l. 1701. τὸν ἀεί, sc. χρόνον, cp. supr. 1584: 'clad for ever in darkness beneath the earth.'

l. 1702. γέρων. The soul in Hades was supposed to have the characteristics of the body at the time of death, cp. O. T. 1371. Hence Antigone thinks of her father as still requiring tendance. The imagination of the survivor clings to the immediate past. For a parallel touch of nature from modern poetry cp. King John, 3. 4 'But now shall canker-sorrow eat my bud | And chase the native beauty from his cheek, | And he will look as hollow as a ghost, | As dim and meagre as an ague's fit, | And so he'll die; and rising so again | When I shall meet him in the court of heaven | I shall not know him; therefore never, never | Shall I

behold my pretty Arthur more.' Cp. also Eur. Fr. 657 (N.) *οὐκ ἂν προδοίην καίπερ ἄψυχον φίλον.*

l. 1713. 'Would that thou hadst not desired to die in a strange land, but hadst died alone as thou wert (ὧδε) with me!' On the construction cp. supr. 540, 1. The use of *μή* to express a wish (cp. Eur. Suppl. 822) is softened by the resemblance of ἔχρηζες to *ἐχρῆν σε*, as in the former passage by that of ἐπωφέλησας to *ὤφελες*. Another way of taking the passage is (reading *ἰώ μοι* for *ἰὼ μή*) to separate the words ἀλλὰ .. *μοι* from the preceding and construe them, 'but as it is thou didst die alone for me (unattended by me). The objection to this is the abrupt change from the first to the second half of the clause.

l. 1720. ἔλυσεν τὸ τέλος βίου, = *ἔλυσε καὶ ἐτελεύτησε τὸν βίον.*

l. 1726. τὰν χθόνιον ἑστίαν, 'the underground altar.' Antigone speaks of her father's tomb as a sacred place, but Ismene does not comprehend the expression. Here, as in the Antigone, affection leads Antigone towards the impossible, while Ismene at once sees the practical difficulty.

l. 1730. μῶν οὐχ ὁρᾷς; sc. *ἀθέμιτον ὄν*, to which the further reason is added that no one knows the place of his burial.

l. 1734. ποῖ, sc. *ἐλθοῦσα*, cp. supr. 335 *ποῖ νεανίαι πονεῖν*;

ll. 1739 foll. 'Already ye have escaped so that evil should not befal you.' 'I know.' 'What further have you in your thoughts?'

l. 1745. I. e. 'it was then beyond my strength, but now it quite overwhelms me.'

l. 1746. πέλαγος. A 'sea of troubles.' Cp. Aesch. S. c. T. 758 *κακῶν δ' ὥσπερ θάλασσα κῦμ' ἄγει, κ.τ.λ.*, Ant. 586.

l. 1751. ἐν οἷς γὰρ .. χρή. 'It is wrong to make lamentation (1) in the case of those together with whom the favour of the gods below is laid up in store.' *οἷς* is probably masculine. ξυνός for *κοινός* occurs also in Aj. 180. The neuter pl. must be taken adverbially with ἀπόκειται. Cp. Aj. 577 *κοίν' ἐμοὶ τεθάφεται*, Ant. 546. (2) Amongst those (i. e. the Athenians) for whom the favour of the power below is laid up as a public benefit.'

l. 1755. τίνος .. χρείας ἀνύσαι; The gen. depends on the notion of supplication in προσπίτνομεν: 'For what boon that ye may obtain it?'

l. 1762. I. e. 'that no mortal voice should mention the holy receptacle which is his.'

l. 1764. καλῶς with πράσσοντα, 'carefully performing this.'

l. 1768. Cp. Hes. Op. et D. 219 *αὐτίκα γὰρ τρέχει ὅρκος ἅμα σκολιῇσι δίκῃσιν*, where *ὅρκος* is similarly personified.

l. 1770. ὠγυγίους, 'ancient,' 'time-honoured.' The etymology of the word is not known. It occurs first in the name of Calypso's island.

l. 1772. τοῖσιν ὁμαίμοις, dat. with *ἰόντα*.

l. 1776. 'For these things surely have found their appointed end.'

APPENDIX.

The Legend of Oedipus[1].

I.

Among the women whose spirits came to Odysseus from the underworld was 'the mother of Oedipodes, fair Epicaste, who in ignorance did a horrible deed. She became the wife of her own son, and he that was her husband had slain his father. The gods forthwith made the guilt known to all men. Nevertheless he abode in pleasant Thebè, ruling over the Cadmeans, and leading a life of sorrow, for such was the cruel purpose of the gods. But she went down to the house of Hades, the mighty keeper of the gate; her anguish was heavy upon her, so that she bound a noose from the beam in the roof; and for him she left abundance of sorrows, all that a mother's curses bring to pass.' Od. 11. 271–280.

This is all that we learn from Homer of Oedipus and his wife. We are left to guess the circumstances under which the son came to slay his father and marry his mother. But the later version of the story, so far as it relates to the exposure of the child born to Laius from Epicaste, is sufficient to account for his unconscious action, and may have formed part of the legend from the first.

In the version given in Homer the incestuous connection is brought to light immediately after the marriage—*ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν*, and the discovery is followed by the suicide of Jocasta. Hence in this version Jocasta cannot have had children by her son. On the other hand, Oedipus continues to reign in Thebes though his life is miserable (*ἄλγεα πάσχων*),—misery which is due to the evil counsels of the gods and the curses of his mother.

From other passages in Homer we learn that Oedipus had sons—at least, we hear of Eteocles and Polynices—that he died in Thebes,

[1] See L. Constans, *La légende d'Œdipe*, where also the arguments of M. Bréal for, and of M. Comparetti against, the 'solar interpretation' of the myth are given. Most readers will be inclined to agree with the Italian scholar.

and that there was a contention between his sons after his death. Whether he died by a violent death depends on the interpretation of the word δεδουπότος in Il. 23. 679, which some interpret in the sense of the common phrase δούπησεν δὲ πεσών, and others again (Welcker, Cyclus, 2. p. 339, n. 39) as a picturesque expression to describe the death of a hero. His funeral was celebrated in the heroic manner by games.

What were the ἄλγεα which saddened the life of Oedipus? Were they merely remorse for his unconscious crime, or the bodily suffering of blindness, or illtreatment on the part of his sons? We have no means of answering these questions from Homer. All that we know is that the sorrows, whatever they were, were caused by the cruel counsels of the gods, and the curse of a mother. This is the explanation of them according to the simple belief of Epic poetry[1].

Nor do we know how the quarrel arose between the brothers. In the Iliad (4. 376 ff.) we hear of Polynices at Mycenae; he was collecting the hosts, 'which marched against the sacred walls of Thebe. and asked for help. The Mycenaeans were willing to give help, but were deterred by unfavourable omens. When the hosts had reached the Asopus, on their way to Thebes. the Achaeans sent Tydeus with intelligence to Thebes, and he found the Cadmeans feasting in the halls of mighty Eteocles.' This is the prelude to the great contest of the 'Seven against Thebes,' in which many heroes were slain 'fighting for the flocks of Oedipus.' (Hesiod, W. and D. 163.)

Comparing the Homeric account with the later fable we find:—

(1) That nothing is said by any oracles of the guilt of Laius.

(2) That the children of Oedipus are not the children of Jocasta.

(3) That Oedipus was buried at Thebes.

2.

Two Epic poems dealt in detail with the legend of Oedipus, the Oedipodea of Cinaethon, and the Thebais. About the first we can gather almost nothing, beyond the fact that the author of the poem agreed with Homer in the parentage of the children of Oedipus. Jocasta was not their mother, but Euryganea, the daughter of Hyperphas the Phlegyan. Welcker, who has given a hypothetical sketch of the Oedipodea in his work on the Homeric Cycle (Cyclus, 2. 313 ff.), thinks that the poem contained a full account of Laius, and that the oracle which revealed to Laius the fate which would overtake him, if he had a son by Jocasta, is taken from this source. The story of

[1] Of course if δεδουπότος is taken in the sense, 'died in battle,' the blindness cannot be part of the Homeric legend.

the Sphinx—which we first hear of in Hesiod, in reference to the Thebans—may have been introduced into this poem. As poets reflected on the story, and sought to bring it into harmony with their own ethical ideas, it became necessary to account for the death of Laius at the hand of his son, and the rise of Oedipus, the outcast child, to such a position that he became the husband of the queen of Thebes. From what we know of the second Epic, the Thebais, we learn something about the later life of Oedipus in Thebes. As this poem described the Theban wars, and the strife of the brothers, it was necessary to give a reason for their unnatural hostility to each other; and this reason is found in the curse of Oedipus.

The curse is twice repeated. On one occasion Polynices set a table before Oedipus, which had belonged to Cadmus, and placed on it a goblet of wine. When Oedipus perceived that the cup and table of his fathers were before him, he was seized with rage, and imprecated bitter curses on his sons, that they might not divide their father's substance amicably, but be ever at war. In the second case the rump was placed before him, from the sacrificial meat, instead of the shoulder, and when he perceived it, he prayed to Zeus that his children might die by each other's hands.

Here it is obvious that Oedipus was blind during the later part of his life, and that he was or conceived himself to be ill treated by his sons, on whom in return he imprecated curses, which had their fulfilment at the gates of the city. Each of these traits is turned to use by the tragedians.

3.

In the course of time the legend which was in the beginning Theban, became localized in various parts of Greece. Oedipus was exposed on Cithaeron, though no one knew precisely where (Paus. 9. 2. 4), he slew Laius at the Σχιστὴ ὁδός in Phocis—a tomb and a heap of stones continued to mark the spot in the time of Pausanias (10. 5. 4). Oedipus was brought up at Sicyon or at Corinth; his tomb was to be seen in the sacred precincts of the acropolis at Athens, where the bones had been brought from Thebes (Paus. 1. 28. 7). Other legends connected the burial with Colonus, though these were at variance with the accounts of the earlier poets:—

οὐ λόγοις
τιμώμεν', ἀλλὰ τῇ συνουσίᾳ πλέον.

And doubtless, it was some local legend which made the mother of Oedipus the mother of his children, and traced the misfortunes of Laius to his attempt upon Chrysippus, which brought upon him the curse of Pelops.

The tragedians felt themselves at liberty to take advantage of the vagueness of the story. They brought forward this or that incident as they pleased. It is not quite clear that Aeschylus regarded Jocasta as the mother of the children[1], the relation on which Sophocles lays such stress; but both Aeschylus and Sophocles bring forward the curse of the father as the source of the sons' disasters. All the three tragedians dwell on the response given to Laius, forbidding him to beget a son with Jocasta, but Sophocles gives the largest place to the influence of Delphi in the fate of Oedipus. To his genius also we owe the 'passing' at Colonus, and the idea of a reconciliation between the exiled king and the dread goddesses. Euripides, on the other hand, is responsible for representing Laius as intoxicated when he begot his son; from him also we learn that Oedipus was imprisoned by his sons in his old age, and that the brothers agreed to rule in Thebes alternately year by year.

So far does the variation in the story go that Sophocles has not adhered to the same version of it in all his Theban plays. In the Oedipus Rex the children are quite young at the time of the mother's death; in the Antigone they are grown up; and though, in this play, Antigone lays out her dead father, in the Oedipus Coloneus she is not permitted even to see his tomb. (See note on l. 356.)

In the version chosen by Sophocles, in which the discovery of the incestuous marriage is delayed till children have been born from it, the story is most improbable, so far as the connection of events is concerned. How could husband and wife have lived together so long without the explanations given in the Oedipus Rex by Oedipus to Jocasta and by Jocasta to Oedipus of the events preceding their mar-

[1] The passage S. c. T. 778 ff. is ambiguous: 'When he became aware of his hapless marriage, in a passion of grief, with frenzied heart, he wrought two evil deeds: with the hand which slew his father he robbed himself of his priceless eyes, and on his children he imprecated curses in anger at his treatment, ay! bitter curses, that they should divide his possessions, sword in hand.' If the curses were uttered at the time of the discovery, the sons would be the children of Jocasta; but the mention of the treatment (*τροφᾶς*) implies that the blindness preceded the curses; so that the sons may have been by another mother. And in 755 the words *βίζαν αἱματόεσσαν* refer to the sons of Oedipus.

In Aeschylus we have mention of a triple warning to Laius: S. c. T. 741 *παλαιγενῆ γὰρ λέγω | παρβασίαν ὠκύποινον· αἱῶνα δ' ἐς τρίτον μένει. | Ἀπόλλωνος εὖτε Λάϊος | βίᾳ, τρὶς εἰπόντος ἐν | μεσομφάλοις Πυθικοῖς | χρηστηρίοις θνάσκοντα γέννας ἄτερ σώζειν πόλιν, | κρατηθεὶς ἐκ φίλων ἀβουλιᾶν | ἐγείνατο μὲν μόρον αὐτῷ | πατρόκτονον Οἰδιπόδαν, ὅστε ματρὸς ἀγνὰν | σπείρας ἀρούραν, ἴν' ἐτράφη, | βίζαν αἱματόεσσαν, | ἔτλα.*

riage? But Sophocles is rightly careless of incidents which do not come immediately into the plot. It suited his purpose to accept this form of the legend with all the improbabilities attending it, in order that he might represent the change in his hero's position as more terrible—more emphatically a rupture of every tie of family affection. For the same purpose the plague is introduced in the Oedipus Rex. This feature, which makes it impossible for Oedipus as the murderer of Laius to remain in Thebes, could not have been a part of the old legend; it is in fact entirely overlooked in the Oedipus Coloneus, in which Oedipus reproaches his sons with permitting the banishment, which in the Oedipus Rex is demanded by the oracle.

Many other tragic poets treated this legend, Achaeus, Carcinus, Diogenes of Sinope, Nicomachus, Philocles, Theodectes, Xenocles, Lycophron. but nothing is known of their plays beyond the titles and a few words. Of the Oedipus of Euripides we have about forty lines,—which are given in Nauck's Fragmenta Tragicorum Graecorum, p. 420 ff. In this play the eyes of Oedipus were put out by the servants of Laius. (Frag. 545.)

4.

The following passages from Pausanias on this subject are interesting:—

(*a*) *The Description of Colonus.*

Δείκνυται δὲ καὶ χῶρος καλούμενος Κολωνὸς ἵππιος, ἔνθα τῆς Ἀττικῆς πρῶτον ἐλθεῖν λέγουσιν Οἰδίποδα· διάφορα μὲν καὶ ταῦτα τῇ Ὁμήρου ποιήσει· λέγουσι δ' οὖν. καὶ βῶμος Ποσειδῶνος Ἱππίου καὶ Ἀθηνᾶς Ἱππίας, ἡρῷον δὲ Πειρίθου καὶ Θησέως Οἰδίποδός τε καὶ Ἀδράστου (1. 30. 4).

N.B.—Nothing is said of the 'Thorician stone.'

(*b*) *The Hatred of the Sons.*

'Hard by are the tombs of the sons of Oedipus, and though I have not seen what takes place upon them, I apprehend that it is true. The Thebans say that they offer sacrifices to the sons of Oedipus as to others of the so-called "heroes," but in this sacrifice the smoke and the flame of the altar always rise in two separate columns' (9. 18. 3).

(*c*) *Oedipus and his Sons.*

Λαΐῳ δὲ βασιλεύοντι καὶ γυναῖκα ἔχοντι Ἰοκάστην μάντευμα ἦλθεν ἐκ Δελφῶν ἐκ τοῦ παιδός οἱ τὴν τελευτήν, εἰ τέκοι τινὰ Ἰοκάστη, γενήσεσθαι. καὶ ὁ μὲν ἐπὶ τούτῳ τὸν Οἰδίποδα ἐκτίθησιν· ὁ δὲ καὶ τὸν πατέρα

ἀποκτενεῖν ἔμελλεν, ὡς ηὐξήθη, καὶ τὴν μητέρα ἔγημε. παῖδας δὲ ἐξ αὐτῆς οὐ δοκῶ οἱ γενέσθαι, μάρτυρι Ὁμήρῳ χρώμενος, ὃς ἐποίησεν ἐν Ὀδυσσείᾳ,

Μητέρα δ' Οἰδιπόδαο ἴδον καλὴν Ἐπικάστην,
ἣ μέγα ἔργον ἔρεξεν ἀϊδρείῃσι νόοιο
γημαμένη ᾧ υἷϊ· ὁ δ' ὃν πατέρ' ἐξεναρίξας
γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισι.

Πῶς οὖν ἐπείσαν ἀνάπυστα ἄφαρ, εἰ δὴ τέσσαρες ἐξ Ἰοκάστης ἐγένοντο παῖδες τῷ Οἰδιπόδι; ἐξ Εὐρυγανείας δὲ τῆς Ὑπέρφαντος ἐγεγόνεσαν. δηλοῖ δὲ καὶ ὁ τὰ ἔπη ποιήσας ἃ Οἰδιπόδια ὀνομάζουσι· καὶ Ὀνασίας Πλαταιᾶσιν ἔγραψε κατηφῆ τὴν Εὐρυγάνειαν ἐπὶ τῇ μάχῃ τῶν παίδων.

Πολυνείκης δὲ περιόντος μὲν καὶ ἄρχοντος Οἰδίποδος ὑπεξῆλθεν ἐκ Θηβῶν δέει μὴ τελεσθεῖεν ἐπὶ σφίσιν αἱ κατᾶραι τοῦ πατρός· ἀφικόμενος δὲ ἐς Ἄργος καὶ θυγατέρα Ἀδράστου λαβὼν κατῆλθεν ἐς Θήβας μετάπεμπτος ὑπὸ Ἐτεοκλέους μετὰ τὴν τελευτὴν τὴν Οἰδίποδος. κατελθὼν δὲ ἐς διαφορὰν προήχθη τῷ Ἐτεοκλεῖ, καὶ οὕτω τὸ δεύτερον ἔφυγε· δεηθεὶς δὲ Ἀδράστου δοῦναί οἱ δύναμιν τὴν κατάξουσαν, τήν τε στρατιὰν ἀπόλλυσι καὶ πρὸς τὸν Ἐτεοκλέα αὐτὸς μονομαχεῖ κατὰ πρόκλησιν. καὶ οἱ μὲν μονομαχοῦντες ἀποθνήσκουσιν (9. 5. 10).

(*d*) *The Sphinx.*

Two accounts were given in the time of Pausanias of the Sphinx:—

(1) She was at the head of a force of pirates and ravaged the country, making a mountain (which was pointed out to Pausanias) the base of her operations, till Oedipus came with a force from Corinth and conquered her.

(2) She was the illegitimate daughter of Laius, who taught her the oracle which had been given at Delphi to Cadmus. This was known to the kings only. When any of the illegitimate sons of Laius came to Thebes to contest the throne with her (the oracle given to Laius applied only to his son by Epicaste), the Sphinx invented some trick, saying that they must know the oracle given to Cadmus as they were the children of Laius, and when they could not answer she had them put to death, for not knowing what they ought to know. But Oedipus was taught the oracle in a dream (9. 26. 2 ff.).

EXPLANATION OF THE MARKS IN THE TEXT.

l. 4. *σμικροῦ Edd. μικροῦ L.
l. 9. *θάκησιν Seidler. θάκοισιν MSS. (θάκοισιν Ricc.).
l. 13. ἂν *δ' Elmsley. ἀνακούσωμεν L.
l. 25. τοῦτό *γ' Par. F. τοῦτον cett.
l. 30. *προσστείχοντα Dind. προστείχοντα MSS.
l. 35. †τῶν doubtful after preceding consonant.
l. 42. *ἄν Vauvillers. ἂν MSS.
l. 44. *τὸν ed. Lond. 1747. τόνδ' MSS. against metre.
l. 45. *ὡς Elmsl. ὥστε MSS.
l. 57. *ὁδός Brunck. ὁδός MSS.
l. 79. *τοι Campb. σοι or γε MSS.
l. 99. *ὑμῖν Schol. ὑμῶν MSS.
l. 121. *προσπεύθου, λεῦσσέ νιν, | προσδέρκου πανταχῆ* Herm. λεύσατ' αὐτὸν, προσδέρκου | προσπεύθου πανταχῆ MSS.
l. 125. *ἔγχωρος Bothe. ἐγχώριος MSS.
l. 152. μακραίων *τις Campb. μακραίων τέ θ' ὡς MSS.
l. 157. *προπέσῃς Herm. προσπέσῃς MSS.
l. 174. ὦ *ξεῖνοι Edd. ὦ ξένοι MSS.
l. 178. *πόρσω Bothe. πρόσω MSS.
l. 180. προβίβαζε A. προσβίβαζε L, etc.
l. 184. *ΧΟ. Herm. etc., om. MSS.
*ξένης Bothe, Herm., etc. ξείνης MSS.
l. 185. *τλάμων Herm. τλάμον L.
l. 197. *ἡσυχαίᾳ Herm. ἡσυχίᾳ MSS.
l. 198. *ἅρμοσαι Elmsl. ἁρμόσαι MSS.
l. 205. τίν' *ἂν Vauvillers. τίνα MSS.
l. 212. †τί τόδε; τί is extra metrum. See Notes.
l. 215. *ὦ ξένε Heath add. ὦ. ξεῖνε MSS.
l. 219. *μέλλετον Herm. μέλλετ' MSS.
*τάχυνε Elmsl. ταχύνετε L.
l. 220. *ὦ Herm. ἀπόγονον MSS.
*ἰοὺ Herm. ὦ ὦ MSS. (with varying accent and breathing).
l. 226. *πόρσω Tricl. πρόσω MSS.
l. 238. *γεραιὸν Campb. γεραὸν MSS. Some MSS. om. ἅλαον.
l. 251. *λέχος Reiske. λόγος MSS.
l. 252. ἂν *ἀναθρῶν Campb. ἂν ἀθρῶν or ἀναθρῶν MSS.
l. 253. *φυγεῖν Dind. ἐκφυγεῖν MSS., exc. Vat. which has ἐν φυγαῖς.
l. 278. See Notes.
l. 300. *αὐτὸν ὥστ' Pors. ἀπόνωστ', ἐμπόνως τ' MSS.
l. 331. See Notes.

l. 371. *ἀλειτηροῦ Campb. ἀλιτηροῦ, ἀλητηροῦ MSS.
l. 390. *εὐσοίας Schol. εὐνοίας MSS.
l. 391. [ὑπ'] om. L.
l. 453. *τε *τἀξ Heath. τά τ' ἐξ MSS.
l. 458. *ταΐσδε Canter. ταῖσι MSS., varying also between πρός and σύν.
l. 475. *γε Heath, om. MSS.
*εὐπόκῳ Campb. οἰνεοτόκῳ, νεοτόκῳ, οἰοπόκῳ MSS.
l. 499. *ἐκτίνουσαν Canter. ἐκτείνουσαν MSS.
l. 516. *ἃ πέπονθ' Herm. πέπονθ' ἔργα MSS.
l. 521. *ἐκὼν Herm. ἄκων MSS.
*ἴστωρ Campb. ἴστω MSS.

[l. 521 = l. 510. 'MSS. all have ἄκων μέν, θεὸς ἴστω, against the metre. Otherwise the sense is good, and θεὸς ἴστω agrees better with ἄκων than ἐκών. "I was the author of mischief (wrong, trouble), the author, heaven be my witness, against my will, and no part of this was by my own choosing." It is observable that the line following only partially corresponds, τούτων δ' αὐθαίρετον οὐδὲν = ὅμως δ' ἔραμαι πυθέσθαι.' R. E.]

l. 530. *μὲν Elmsl., om. MSS.
l. 532. *παΐδε Elmsl. παῖδες MSS.
l. 534. *αἰδ' εἴσ' ἀρ' Lushington. σαί τ' ἄρ' εἰσὶν, αὐτ' ἄρ' εἰσὶν MSS.
l. 535. *ΟΙ. om. MSS.
l. 536. *ΧΟ. Solger. ΟΙ. MSS.
*ΟΙ. Solger. ΧΟ. MSS.
l. 547. *ἄλοὺς Erfurdt. ἄλλους MSS. ἄνους Porson.
καὶ *ἄλεσα, κἀπώλεσα MSS. [Possibly the metre is cretic followed by dactyl, an inversion of ἰσονόμους τ' Ἀθήνας ἐποιησάτην. 'I was a murderer, a destroyer of others, but I came to the deed clear in the sight of law, because unwitting.' R. E. But the false emphasis on ἄλλους is a sufficient objection.]
l. 550. *ἀποσταλεὶς Turneb. ἀπεστάλη MSS.
l. 557. *'πέρεσθαι Reisig. τι ἐρέσθαι MSS.
l. 567. *γ' *ἂν Vauvillers. γὰρ MSS.
l. 617. *τὸ Elmsl. τε MSS.
l. 692. οὐδ' *ἄρ' Campb. οὐδ' αὖ L.
l. 702. *οὐ Pors. οὔτε MSS.
l. 709. *γέ *νιν add. Campb. om. MSS.
l. 716. *παραΐσσομένα Campb. The MSS. have παραπτομένα, unmetrical and doubtful; in form, if for παραπετομένα, and in sense, if='fitted to.'
l. 821. *τ' Bothe. γ' MSS.
l. 841. *ἔντοποι Brunck. ἐντόπιοι MSS.
l. 865. *τῆς Lond. ed. 1747. γῆς MSS.
l. 882. *γ' Enger. τ' MSS.
l. 887. περῶσ' *οἵδε δή Elmsl. περῶσι δή MSS.

l. 907. *οὔσπερ Reisig. ὥσπερ MSS. [ὥσπερ might be explained as C. E. Palmer, 'just as he came here with the laws (of the land) to protect him, those very laws, and those alone, shall control him,' i. e. as he was safe from Athenian outrage by the laws of Athens, when he entered their territory, so he would be prevented by Athenian law from committing outrage himself.' R. E. But what force has αὐτὸς then?]

l. 977. *δ᾽ἂν Doederlein. γ᾽ ἂν MSS.

l. 1007. *τιμαῖς Turneb. τιμάς MSS.

l. 1050. *σεμνά Valcknär. σεμναὶ MSS.

l. 1054. †ἐγρεμάχαν. ὀρειβάταν is a variant in the MSS. See Notes.

l. 1068. †κατ᾽ . . πώλων†. κατά is difficult, and φαλάρα may be a gloss on ἀμπυκτήρια. κατὰ | λάμπρ᾽ ἀμπυκτήρ.α πώλων cj. Campb.

l. 1074. *ἔρδουσ᾽ Elmsl. *ἔρδουσιν MSS.

l. 1077. *αὐθαίμων Bothe. αὐθόμαίμων MSS.

l. 1083. κύρσαιμι *τῶνδ᾽ Wunder. κύρσαιμ᾽ αὐτῶν δ᾽ MSS. [Mr. Ellis suggests—αἰθερίας νεφέλας | κύρσαιμι τῶνδ᾽ ἀγώνων θ᾽ | ἐωρήσασα τοὐμὸν ὄμμα. 'Would that I might reach a cloud in the sky and a sight of these contests, letting my eye fly aloft.']

l. 1109. *γε Reiske. τε MSS.

l. 1113. *ἐμφύντε Mudge. ἐμφύσα, ἐμφῦτε MSS.

l. 1118. τοὔργον *τοῦτ᾽ *ἐμοί τ᾽ ἔσται Herm. τοὔργον τοὐμὸν ἔσται MSS.

l. 1121. *τὴν Musgr. σὴν MSS.

l. 1132. *σ᾽ Herm. δ᾽ MSS

l. 1133. *τίς Herm. τις MSS.

l. 1164. *μόνον Vauvillers. μολόντ᾽ MSS.

l. 1165. *τ᾽ add. Heath, om. MSS.

l. 1169. *σχὲς Heath. ἴσχες etc. MSS.

l. 1189. *μηδὲ Dawes. μήτε MSS.

l. 1190. *κάκιστα Herm. κακίστων MSS.

l. 1220. *ὅ δὲ Herm. οὐδ᾽ MSS.

l. 1231. †πολύμοχθος obscure.

l. 1248. *ἐννυχιᾶν Lachmann. νυχίαν, νυχιᾶν MSS.

l. 1259. *πίνος Scaliger. πόνος MSS.

l. 1266. *τἀμὰ Reiske. τἄλλα MSS.

l. 1279. οὕτως *ἀφῇ γε Tricl. οὕτως μ᾽ ἀφῇ MSS. ἀφῆται is a possible conjecture.

l. 1310. *τ᾽ Reiske. γ᾽ MSS.

l. 1314. *δόρει Herm. δόρι MSS.

l. 1346. *Οἰδίπους Valcknär. Οἰδίπου MSS.

l. 1386. *δόρει Herm. δόρι MSS.

l. 1389. *τὸ Herm. τοῦ MSS.

l. 1402. *τινι Tyrwhitt. τινα MSS.

l. 1406. †τοῦδ᾽. See Notes.

l. 1407. *σφώ γ', *ἐὰν Elmsl. σφῶιν γ' ἂν MSS.
l. 1417. *τ' Brunck. γ' MSS.
l. 1449. *νέα add. Herm., om. MSS.
l. 1454. †ἐπεὶ μὲν if retained must be treated as = ὅτε μέν, which is doubtful. ἀφεὶς μὲν or ἀνεὶς μὲν cj. Campb.
l. 1466. *οὐρανοῦ Campb. οὐρανία MSS.
l. 1474. *ΑΝ. Brunck. ΧΟ. or — MSS.
l. 1488. do. do.
l. 1491. *ἰὼ add Herm., om. MSS.
*προβᾶθι Elmsl. βᾶθι MSS.
l. 1492. *Ποσειδανίῳ Campb. Ποσειδωνίῳ MSS.
l. 1506. †θῆκε. The omission of the augment is doubtful.
l. 1515. *στράψαντα L^2. στρέψαντα all MSS. except L^2.
l. 1541. μηδ' *ἐπιστρεφώμεθα Campb. μηδέ γ' ἐντρεπώμεθα MSS.
l. 1561. *ἐπιπόνῳ Seidler. μήτ' ἐπιπόνῳ MSS. Another mode of correction is to read ἀδάματον *ὡς φύλακα in the antistrophe

$$(\overline{\circ}\,\overline{\smile}\,\smile - \mid \overline{\circ}\,\overline{\smile}\,\overline{\smile}\,\overline{\circ} -).$$

l. 1562. *ἄρ' *εὖ *κατανύσαι Campb. ἄρ' om. MSS., ἐκτανύσαι MSS.
l. 1570. †πολυξέστοις doubtful metrically. πολυξένυις Musgrave.
l. 1573. *ἐσαιὲν Campb. αἰὲν MSS.
l. 1592. *πολυσχίστων Heath. πολυσχίστῳ MSS.
l. 1595. *ἀφ' οὗ *μέσος Brunck. ἐφ' οὗ μέσου MSS.
l. 1619. *τὸν *βίον Elmsl. ἤδη βίοτον MSS.
l. 1677. *ἔξεστιν Campb. οὐκ ἔστι MSS.
l. 1682. *φερόμεναι Herm. φαινόμεναι MSS.
l. 1688. *ΙΣ. Turneb. No person in MSS.
l. 1690. *ἕλοιτο Campb. ἕλοι MSS.
l. 1695. *μηδὲν ἄγαν* Elmsl. μηδ' ἄγαν οὕτω MSS.
l. 1704. *ἐξέπραξεν Elmsl. ἔπραξεν MSS.
l. 1709. *ἀνὰ Herm. ἀεὶ MSS.
l. 1713. †ἰώ. See Notes.
l. 1715. *ΙΣ. Edd. No person in L.
l. 1733. *ἐπενάριξον Elmsl. ἐνάριξον MSS.
ll. 1739, 40. *ἀπεφύγετον Brunck. ἀπεφεύγετον MSS.
l. 1744. *ἐπεῖχε Wund. ἐπεὶ MSS.
l. 1747. *αἰαῖ Dind. ναὶ ναί. χο. σύμφημι καὐτός. ἀν. φεῦ φεῦ MSS.
l. 1749. ἐς *τίν' *ἔτι Herm. ἐς τι MSS.
l. 1773. ὅσα *γ' Pors. ὅσ', ὅσα MSS.
l. 1776. οὐ *δεῖ Herm. οὐ γὰρ δεῖ MSS.
l. 1777. *μηδ' Elmsl. μήτ' MSS.

METRES.

The Lyrical passages in the Play are thus arranged.

I. *στροφὴ α′*. 117–137 = 149–169.
στροφὴ β′. 178–187 = 194–206.

II. Lines 207–254 do not appear to be strophic, though exhibiting a certain amount of correspondence.

III. Kommatika—
στροφὴ α′. 510–521 = 522–534.
στροφὴ β′. 535–541 = 542–548.

IV. First Stasimon—
στροφὴ α′. 668–680 = 681–693.
στροφὴ β′. 694–706 = 707–719.

V. Kommatika—
στροφή. 833–843 = 876–886.

VI. Second Stasimon—
στροφὴ α′. 1044–1058 = 1059–1073.
στροφὴ β′. 1074–1084 = 1085–1095.

VII. Third Stasimon—
στροφη. 1211–1223 = 1224–1238.
ἐπῳδός. 1239–1248.

VIII. Kommatika—
στροφὴ α′. 1447–1461 = 1462–1476.
στροφὴ β′. 1477–1485 = 1491–1499.

IX. Fourth Stasimon—
στροφή. 1556–1567 = 1568–1578.

X. Kommatika—
στροφαὶ α′ and *β′*. 1670–1696 = 1697–1723.
στροφὴ γ′. 1724–1737 = 1738–1750.

Obs. (*a*) In I, Strophe *β′*, there is nothing in the Strophe to correspond to ll. 199–202 in the Antistrophe.

Obs. (*b*) In IX and X the correspondence is not accurate.

	Strophe.	Antistrophe.
IX. l. 1556	⏑⏑–⏑–⏑⏑–⏑– ⏑⏑–⏑–⏑⏑––	1568.
l. 1559	–⏑⏑–⏑– –⏑⏑––	1570.
l. 1561	⏑⏑⏑––⏑⏑⏑⏑– ⏑⏑⏑–⏑⏑⏑⏑⏑–	1572.
l. 1564	⏑–⏑⏑–⏑⏑–⏑– ⏑–⏑⏑–⏑⏑–––	1575.
X. l. 1685	–⏑ –⏑⏑ ⏑– ⏑⏑⏑ –⏑– ⏑–	1713.
l. 1686	––––⏑–⏑–⏑–⏑–⏑– ⏑–––⏑–⏑–⏑–⏑–⏑–	1713.
l. 1687	⏑–⏑ –⏑ –⏑– ⏑–⏑ ⏑⏑⏑ –⏑–	1714.
l. 1688	–⏑–⏑⏑⏑⏑⏑⏑ –⏑–⏑⏑⏑⏑⏑⏑	1715.
l. 1689	⏑⏑–⏑–⏑	
l. 1690	⏑– –⏑– ⏑–– ⏑⏑⏑ –⏑– ⏑–	1718.
l. 1691	⏑–⏑–⏑–⏑––⏑⏑–⏑–⏑ ⏑⏑–⏑––	1719.
l. 1692	–⏑⏑–⏑–⏑–– –⏑⏑–⏑–⏑––	1720.
l. 1693	⏑⏑⏑–⏑–⏑–⏑–– ⏑⏑⏑–⏑–⏑–	1721
l. 1694	–⏑–––⏑–⏑ –⏑⏑ –⏑–⏑	1722.
l. 1695	––⏑⏑–⏑––– ––⏑⏑–⏑––	1723.
l. 1731	–⏑–⏑⏑⏑⏑–– ⏑⏑⏑––⏑⏑⏑–⏑	1744.

ADDITIONAL NOTES.

ll. 34, 35. **αἴσιος.** For the religious sentiment in this word, cp. Hom. Il. 24. 375, 6 *ὅς μοι τοιόνδ' ἦκεν ὁδοίπορον ἀντιβολῆσαι, αἴσιον, οἷος δὴ σὺ κ.τ.λ.*

l. 48. The second rendering is to be preferred. **τί δρῶ** (indicative); means 'what I am doing,' and is the answer to *τί δρᾷς;*

l. 85. Or, joining *ἕκαμψα ἕδρας* (cogn. acc.) 'Before you first of all I took my seat':—cp. Thuc. 1. 126 *καθεζομένους τινὰς καὶ ἐπὶ τῶν σεμνῶν θεῶν.*

l. 153. (2) is to be preferred. 'You shall not bring down (sc. on Colonus) these curses,' viz. those which come from an offence against the Eumenides.

l. 378. Argos here is rather the district than the town.

l. 787. Or (2) 'An evil spirit from me to vex your land' (*χώρας*, obj. gen.).

l. 1163. **οὐ σμικροῦ λόγου.** The petition (*μῦθος*) may be slight, but the petitioner's action (*ἕδρα*) is not insignificant. (*οὐ σμ. λ.* = of no slight significance.) *λόγου* does not refer in any way to *μῦθον*, but *οὐ σμ. λ.* is opposed to *βραχύν . . . οὐκ ὄγκου πλέων.*

l. 1171. **ἀκούων τῶνδ'.** For the gen. cp. infr. 1187.

l. 1323. Or **σός** sc. *γόνος*, the possessive pronoun being continued from the preceding genitive, *Ἀταλάντης.*

l. 1390. **ἀποικίσῃ**, 'cast thee forth.' *ἔρεβος* is the darkness of the grave in which Laius lies, 'horrible' because of his crime, and his misfortunes, as well as his angry mood. The notion in *ἀποικίσῃ* is that of exile from the *home* of one's fathers. Cp. Is. xiv. 19 'But thou art cast out of thy grave, as an abominable branch.'

l. 1584. **τὸν ἀεί.** Others take the word to mean, 'the life that was his continually,' referring to the protracted misery of his past years.

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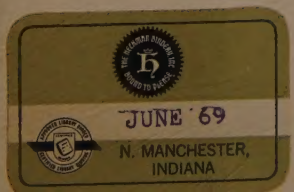
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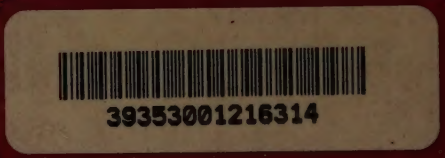
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